The SWORD of the LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Edited by JOHN R. RICE.

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Salvation and the Story of the Good Samaritan

By Rev. Walter Hughes, M.B.E., B.A.
"Nine Oaks," Ilderton, Ontario, Canada

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, And departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."—Luke 10:30-35

I am well aware of the general application of this familiar story. It is often urged as an incentive to Christian service or social service. There is certainly something of that in it. We who are Christ's followers should go into the highways and byways and be a brother and neighbor to needy men. Certainly this story carries the truth, that we Christians should find the lost along life's highway and lead them to the Saviour. We must not pass the sinner by with averted head, while piously prating our prayers.

There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by:
If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do,
While the days are going by.

There's no time for idle scorning,
While the days are going by;
Let your face be like the morning,
While the days are going by:
Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
While the days are going by.

There is a *Gospel application* in this familiar narrative. Here we see the sinner and the sinner's Saviour.

The Jericho Road Pictures Life's Highway

That road of about twenty miles running through an ancient riverbed is still called the bloody way. Along the roadside there are lofty cliffs. Ideal lurking places for the bandit may be found in the caves beneath the cliffs. The man that Jesus mentioned was going alone along this way. Probably at some shadowy turn in the road bandits leaped from boulders and before the man could lift his hand to protect himself or raise his voice to cry for help he was struck down and left to die in a pool of his own blood.

Is that not descriptive of life? Multitudes of men and women are to be found robbed and bleeding along the rugged road of life. Sa-

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Dr. Walter Hughes

REGENERATION

By late Evangelist J. Wilbur Chapman, D.D.

"Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."—John 3:3.

I think there is no chapter in all the Bible with which we feel we are more familiar than the third chapter of St. John. It may be because we find in it the marvelous expression of God's love in the sixteenth verse. Luther once said it was the Gospel in a nutshell. Another distinguished preacher has declared that if you should take away from him all of the Old Testament and all of the New Testament and leave him only this text, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," he would know enough of the heart of God, and he would know enough of the plan of salvation, to be saved.

Yet to my mind there is no chapter in all the Bible so difficult of explanation. It is in this chapter that we have the thought of regeneration presented, and if I should say to you, "Give me a definition of regeneration," I question if many of my readers could give a *definition* that would be satisfactory or plain to the man or woman who is seeking Jesus Christ. On the other hand, if you should say, "Give me an illustration of regeneration," I could do it easily.

I could tell you the story of the man who came into one of our services bound with sin and who, for months, has been free. This is the result of regeneration. I could tell you the story of the woman who, at the beginning of one of our missions, was hopeless and helpless, and who now is giving her testimony to the marvelous saving and keeping power of Jesus Christ. I would ask you to listen to her friends who say that she is a changed woman, changed in her expression, in her manner of speech, so changed that she has become a new creature. That is regeneration.

You will notice that this text has a marginal reading which says, "Verily, verily, I say unto you, Except a man be born from above." So when you say you have resolved to give up sin, that is not enough. When you tell me that you have resolved never again to go in the way of iniquity, that is not enough, even if you could keep the resolution. If one is to become a new creature and overcome the power of old sin and new temptation, he must be born from above, and that means to have implanted in his nature a new force from above. It is to have within himself a new life which is the life of God. It is to have a Saviour offered to and accepted by him. That is regeneration.

Four Striking "Exceptions"

Major Whittle once said in my church in Philadelphia, that when Jesus was here He filed a bill of exceptions. One count of that bill you find in Matthew 18:3—"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There are those who say there is a distinction to be made between conversion and regeneration; they say that conversion is your part of the work, and regeneration is God's part. Conversion is your putting yourself in the way. Regeneration

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Dr. J. Wilbur Chapman

The Farewell of a Fighter

The Martyr Apostle Under Divine Inspiration Urges a Bible Ministry of Rebuke and Reproof and Doctrine. Going to Execution, He Rejoices in His Bloody Death, His Good Fight, His Course All Finished, His Waiting Crown!

By Evangelist John R. Rice

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:1-8.

How tough, though tender, how bold while still gentle was the old Apostle Paul! He had learned that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind;" that is, of a settled, sure mind. When he was in jail (as he often was) he could write, "Rejoice in the Lord" (Phil. 4:4). When hungry, he could be content. When he thought of death, he rejoiced that it was "to depart, and to be with Christ; which is far better" (Phil. 1:23).

So when Paul had it revealed to him that he would die, with his head chopped off at Rome, a martyr for Christ, he was inspired to write to young Timothy, the preacher, a bold, triumphant farewell, a swan song—the glorious farewell of an old warrior with glory in his soul, going gladly to meet his Saviour and Master and to receive his crown!

Paul, inspired of God, writes, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:6, 7).

I. Paul Now Ready to Be Offered: Departure at Hand

Up to this time Paul had gladly expected that he would live till Jesus should come for His own. Obeying the commandment of the Saviour to us all to "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42), Paul had written, "The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air . . ." (I Thess. 4:16, 17). Again, in I Corinthians 15:52 Paul had put himself with those to be alive when Jesus should come. He had written, "And the dead shall be raised incorruptible, and we shall be changed." Paul was not wrong in

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Place Money in the Nail-Scarred Hands!

We ask God's people who are burdened for New Testament Christianity, burdened for revival and soul winning, who want to put the Lord Jesus Christ and the Bible absolutely first, to give to "Investment Evangelism," just as if the money were put in the hands of the Lord Jesus Himself!

By the Editor

How little of all our religious "service" and activities do we do just for the Lord Jesus Christ alone! Of course, all of us hope that He will be in some way glorified by our activities and gifts. But we sing songs because we enjoy singing. We hope our solos will be counted beautiful by those who hear. Of course, we hope our talks and our sermons will bless people, but we also hope they will please people. We give, partly to please the Lord Jesus Christ, but also because we feel a duty to the local church, or we have a loyalty to the pastor, or we do not want to be counted un-co-operative and queer, or we give to loyal "Baptist causes" or to "the Methodist church" or to "Presbyterian institutions."

Most of the time we would not give as much if nobody would ever know how much we gave, if no record were kept nor announcement made. Sometimes we give, or pray, or go to church from a vague sense of duty in general, without thinking personally of pleasing the dear Lord Jesus, and doing exactly what would honor Him. I am saying that much of our Christian service, activity, and giving is done from mixed motives, and not simply and primarily to please Jesus Christ, because that is exactly what He wants us to do.

In fact, most of our singing and our talking and our giving and other Christian activities are done without specific prayer, begging the Lord Jesus to show us exactly what to do, how much to give, when to go, and what to say.

Now we ask each reader to prayerfully consider doing something just to please Jesus Christ. We are asking you to give your gifts to "Investment Evangelism" to retire long-term notes through which THE SWORD OF THE LORD has been financed, and thus stop interest charges and put THE SWORD OF THE LORD on a sound

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THE EDITOR'S Notes

by John R. Rice

This is written Tuesday, September 16, so I have about three and a half days more at home before the next out-of-town engagement at Dallas, Texas.

Sunday, September 21, I will be speaking at a home-coming day service at Galilean Baptist Church, in Oak Cliff, Dallas, where twenty-six years ago, in an open-air revival campaign, what is now the Galilean Baptist Church was started. God gave me seven and a half happy, fruitful years in Dallas. The church grew from nothing to some 1,700 members; thousands of people were saved. We are happy to be going back to meet friends, to preach the Gospel, and to congratulate the church and pastor on the blessed ministry of the present pastor, Rev. Bob Keyes. Reports tell of many being saved, week after week, growing attendance, loyal co-operation on the part of the people. I am only sorry that for such a short visit I cannot take back Mrs. Rice and the six daughters, who were little girls, three to fifteen, when we left there in 1940.

Monday night and Tuesday I will be a guest speaker at the state-wide meeting of the Texas Baptist Premillennial Fellowship, in the Galilean Baptist Church. Then I will be home for a few days, and next go to the First Baptist Church, Wayne, Michigan, September 28-30, Sunday through Tuesday, for a Sword Conference on Revival and Soul Winning. There Dr. Lee Roberson of famous Highland Park Baptist Church at Chattanooga, president of Tennessee Temple Schools, will join me for Monday and Tuesday. Eleven churches are co-operating in these services.

Am I Getting Old or Lazy?

I find that the two weeks at home have been blessed and happy. I preached at Calvary Baptist Church; I have worked hard in the Sword of the Lord office; I have collected material for two new books, which I had recently finished writing, and they are now edited and ready for the publisher. We have made advanced plans for THE SWORD OF THE LORD, for the Sword Evangelistic Sermon Contest, etc. Yet I am behind on my mail; I find that there are not enough hours in the day to finish my work, and I find a little dread to face the long trips away from home, doing what dictation I can between services and on the road.

Am I getting old, or am I lazy? I do not think these sixty-two years on my shoulders weigh me down too much. And I hope the dear Lord will forgive me if I am lazy. But I am constantly torn between the unrelenting duty of the editor's desk, and the constant call of the multitudes outside. I have just accepted an engagement for six days in Winnipeg the first week in December, but thus am compelled to turn down a most attractive invitation to Norfolk, Virginia, and one to an Illinois city. Sadly, I have recently turned down about fifteen invitations where I believe I could have been used of God, but I simply did not have the time and strength for these engagements, added to the almost impossible load I already had accepted. I hope my friends will pray that God will give me strength and patience of heart and above all, the enduement of power from Heaven for every day! This load is so heavy and the work so important that surely God would be pleased to have multitudes bear me up in prayer every day!

Next Greenville, South Carolina; Dayton, Ohio, and Pittsburgh, Pennsylvania

October 5-12, I will be holding services in the Tabernacle Baptist Church, Greenville, South Carolina, which is a tremendous church with a lovely new auditorium, the largest church auditorium in South Carolina. Brother Harold Sightler is the strong and beloved pastor. I have invitations also to speak at Bob Jones University chapel and to ministerial students in that week.

October 12-19, Dr. Bob Jones, Sr., and Dr. Lee Roberson will join me in a great Sword of the Lord Conference on Revival and Soul Winning at the Dayton Baptist Temple, Dayton, Ohio, which has recently entered the large new auditorium seating 1,800. Brother Gerald Fleming is the Spirit-filled and enthusiastic pastor.

Monday, October 20, through Friday, October 24, Dr. Bob Jones and I will be in a Sword Conference on Revival and Soul Winning at Pittsburgh, Pennsylvania, with a number of sound fundamental churches, and there we hope to meet beloved Christian friends and readers of THE SWORD from the whole area. May God bring revival fires!

October 16, I will fly for one day to Pontiac, Michigan, with Emmanuel Baptist Church, Midwestern Baptist Theological Seminary, and Dr. Tom Malone, for morning and afternoon mass meetings with preachers and Christian workers from all over Michigan, and with a dinner for some three hundred at night.

October 29, I speak afternoon and evening at a state-wide Michigan meeting of the General Association of Regular Baptist Churches.

And November 2-5, I will be at Plymouth, Pennsylvania, at Ebenezer Baptist Church, with several other churches co-operating.

"Aunt Joy's" Kid's Korner Replaces Jungle Doctor

We have published in serial form three of the famous *Jungle Doctor* books. The last one was *Jungle Doctor Looks for Trouble*. The eighteen chapters were full of

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The SWORD of the LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

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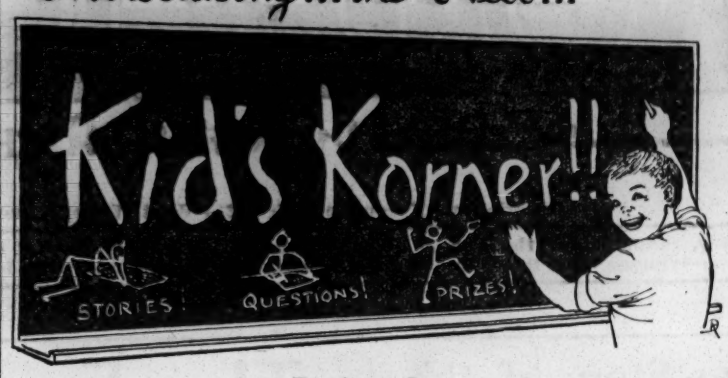
Introducing...the New...

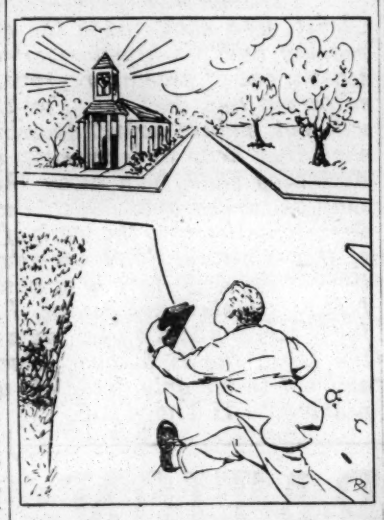


By Aunt Joy

Christian Courtesy

What Is Wrong Here?

Look at the following pictures and see what is wrong in each of them. These young people are each in some way not being kind and courteous Christians.



Were you able to pick out what was wrong in each of these cases? We all have known young people like those pictured. Perhaps even you have sometimes slipped up on some of these things.

Actually, these boys and girls could have avoided being rude and unkind by developing Christian courtesy. You have probably heard the word "etiquette" before. It refers to the kind of conduct which is proper or right in different situations. But a Christian young person ought to set out to combine *politeness* with *kindness*. That, according to Mrs. W. B. Riley, is courtesy.

It is important for a Christian to be courteous, to be kind and thoughtful and helpful. Developing Christian courtesy is a *duty*. In Ephesians 4:32 we are commanded, "Be ye *kind* one to another."

Mrs. Riley has written a book, *Handbook of Christian Etiquette*, in which she lays down some good general rules. Let's try to remember these five principles about Christian courtesy:

1. *Punctuality*—That big word simply means being on time. It means doing things when it is time to do them. That would include being to meals on time, to bed on time, to school and church on time.

2. *Orderliness* or neatness—This includes hanging up your clothes when you take them off, making your bed, keeping your room neat.

3. *Cleanliness*—Who needs any explanation of this one!

4. *Dependability*—Can people depend on you? If you say you will do something, do you always do it? Are you faithful about doing your jobs at home, faithful about being at Sunday School every Sunday?

5. *Loyalty*—Do you stand up for Christ and the Bible? Are you loyal to your folks, to your pastor, to your friends? If you are, that means you will not listen to untrue or unkind gossip about people.

You see, much of Christian courtesy is not learned from a book. It comes from a Christian heart, a heart that is eager to please Christ and be kind to others. Although you may not know all the rules of etiquette, if you are set on being thoughtful of others, you will be a courteous person.

Remember, too, that courtesy begins in the home. The fact that you are a Christian should make a difference in the way you act toward your mother and dad, toward your brothers and sisters. Do you want to win a smile from your mother? Do you want your dad to be proud of you? Then watch for opportunities to be kind and thoughtful. When grown folks come into a room, be sure to stand up and see that they get a comfortable seat. When they ask you a question, instead of saying "Yeah" or "Nope," see how pleased they will be when you reply, "Yes ma'am," or "Yes sir"; "No ma'am" or "No sir." When you are at the supper table, instead of gobbling down your food without paying any attention to others, how about saying, "Dad, would you like some more mashed potatoes?" or "Mother, could I pass you something?"

If you are thoughtful and kind to your parents, God promises a special blessing. He says, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). God promises a long and happy life to boys and girls who honor their dads and moms.

When I was just a little girl, my mother and daddy used to say a little poem to me. It is such a good reminder to say "Thank you" and "Please" that maybe you would like to learn it.

Hearts like doors, ope' with ease,
To very, very little keys;
And don't forget that two of these
Are "Thank you, Sir" and "If you please."

MEMORY WORK: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Learn a verse each week! Please memorize this verse now.

As one of God's younger children, let your life, your words, your love for others, your clean life, your faith be an example to everyone around you.

"Has someone seen Christ in YOU today?
Christian, look into your life, I pray,
The LITTLE things you've done or said,
Did they accord with the way you prayed?
Have your thoughts been pure, your words been kind?
Have YOU sought to have the Saviour's mind?
The world with a criticizing view
Has watched; did it see Christ in you?"

(Poem reprinted by permission from the book, *1001 Stories for Children and Children's Workers*, by Alice M. Knight, Wm. B. Eerdmans Publishing Co.)

Don't Forget Contest!

Last week we announced that we would give the book, *Christie's Old Organ*, as a prize for those three boys and girls who write the best letters telling me about when they trusted the Lord and were saved. In case you have not written me yet, you still have a chance to win this fine prize. Please write and tell me when you were saved. Your letter must not be over 200 words long, and it *must* be in the mail by *Monday, October 6*. Address it to Aunt Joy, Kids Korner, Box 420, Wheaton, Illinois.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

EVANGELIST GLEN H. SCHUNK, 10 Blythewood Drive, Greenville, South Carolina, has just concluded one of the greatest revivals in the history of the First Baptist Church of Lansdowne, Maryland, according to Rev. William Andrews, pastor. During the two-week meeting there were 36 recorded conversions and 61 rededications. Two complete families were saved, together with two adult Roman Catholics and one Jehovah's Witness. The pastor highly recommends Evangelist Schunk as a great Bible preacher with a strong emphasis on soul winning needed in every church.

* * *

EVANGELIST EUGENE BROWN of Woodlawn, Virginia, writes to tell us of three good meetings recently. During May he was with the Speedwell Methodist Church of Speedwell, Virginia. The revival there lasted three weeks with 88 converts, 75 per cent of whom were adults. At the Wallaceville Methodist Church, Chickamauga, Georgia, Rev. Clayton Gilmer reports there were 24 souls won to Christ during the revival held by Brother Brown. At the Martin Chapel Methodist Church near Fairfield, Virginia, where Rev. Tom Hedrick is pastor, there were 19 first-time decisions for Christ and many rededications.

* * *

EVANGELIST BOB NICHOLAS of 544 East 3rd Avenue, Escondido, California, recently closed a good meeting with the Berean Baptist Church of Bunker Hill, Illinois, where Rev. Ralph Crotty is pastor. There were 42 decisions among the children in a Saturday presentation of "Jimmie's Little Mystery House." In addition, there were 9 decisions among teen-agers and adults. The pastor reports that the whole school in town was affected when such a large group of youngsters received Christ and went back to boldly witness for the Lord.

* * *

Rev. John R. Yarworth, pastor of the Green Corners Baptist Church, Belding, Michigan, writes to report a good meeting held in May by **EVANGELIST ROBERT L. SUMNER**, of P. O. Box 3, Pana, Illinois. During the revival there were 27 souls who confessed Christ as Saviour and 2 others came forward for reassurance of salvation. The pastor reports that 18 of these converts have already taken a stand for Christ in baptism and by joining the church. The pastor gave hearty recommendation of Brother Sumner's ministry among his church folks, also.

INCIDENTS and Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

Life's Greatest Discovery

It was 466 years ago, on October 12, 1492, that Christopher Columbus landed at a coral islet of the Bahamas, declaring it the possession of King Ferdinand and Queen Isabella of Spain, naming it for the Holy Saviour, San Salvador. Because of his discovery in behalf of Spain, represented in his landing at Watling's Island, half of what is now the United States, all of Mexico, Central America and the West Indies, plus two-thirds of South America, became the possession of Spain.

Yet that discovery by the noted Genoese sailor fades into insignificance when compared with the greatest of all discoveries, the gift of salvation through Jesus Christ our Lord. Columbus received no profit from his discovery and Spain eventually lost her colonies in the New World. But the discovery of salvation is an eternal possession for every recipient. It is a gain not only for time but eternity as well. Have you made the greatest of all life's discoveries? "For the wages of sin is death; *but the gift of God is eternal life through Jesus Christ our Lord*" (Rom. 6:23).

* * *

Teen-Age Tipplers

The Gilbert Youth Research Company recently released some statistics confirming what many have suspicioned about teen-age drinking for some time. Their survey dealt with more than 5,000 boys and girls between the ages of 15 and 17 in ninety communities scattered across the country. They found that approximately 80 per cent of these teen-agers had had at least one alcoholic drink in their young lives and only 15 per cent claimed that they never had a drink. The rest refused to answer. The survey dealt with teen-agers in large cities, suburban areas and small towns with no appreciable difference in drinking habits by population grouping.

Most of the youths obtained their drinks at home with parental approval. In answer to the question as to where they obtained their drinks, 56 per cent said at home, 33 per cent said at parties, 33 per cent said at neighborhood bars, 12 per cent said night clubs, and 9 per cent listed various other places. Some listed more than one place and that accounted for the total going over 100 per cent. Highly significant is the fact that over one-third of these children stated they sometimes obtained their drinks at bars and night clubs. This in spite of the fact that not one single state in our union permits serving alcoholic beverages to anyone under eighteen years of age.

When the Gilbert Youth Research Company moved from high school to college youth, their drinking statistics jumped astronomically. Commenting that "school days quickly become skoal' days on the modern campus," they learned while questioning students on ten campuses in nine states that nine out of ten college boys drink and seven out of eight drink hard liquor. Among the college students, 56.5 per cent of the boys and 38.8 per cent of the girls said they drank beer "often." About 20 per cent of the girls and 35 per cent of the boys confessed drinking "often" cocktails and soft drinks spiked with liquor.

The above facts are simply an added emphasis relative to the importance of example. Parents who themselves drink and who have beer, wine and hard liquor in the ice box can only expect that their children will follow in their footsteps eventually. Even more tragic is that many of these parents themselves give their children their first drink, starting them on the highway to alcoholism and despair. Let us not forget that "the drunkard and the glutton shall come to poverty" (Prov. 23:21).

* * *

Dr. Cyril J. Glaspel, president of the National Federation of State Medical Boards, made some frightening statements recently in a speech at a meeting of the Federation. He declared that while narcotic addiction among the general population in America is one addict for each three thousand persons, "Among physicians the incidence is one addict for each one hundred, or thirty times more prevalent than among average citizens." He revealed further, "Each year enough doctors to equal the output annually of one of our big medical schools degenerate into drug addiction." Glaspel blamed the failure of medical schools to prepare young doctors for "dangers and pitfalls that they face when they are permitted to have a narcotics license and thus have free access to dangerous drugs."

* * *

He Carried Nothing Away!

Early this year, one of the world's richest bachelors, Dr. John T. Williamson, died leaving a fortune estimated at $100,000,000. Only fifty years old, he had received an average of five hundred proposals of marriage a year for some time before his decease.

Williamson, a Canadian lumberman's son, had gone to South Africa as a geologist, working for a mining company. There he became obsessed with an idea that somewhere in East Africa there was a central "pipe" of diamonds from which other veins radiated. He dedicated himself to the task of finding it and spent six years fighting jungle and malaria. One night in March of 1940 he found his "pipe" on a site a government surveyor had declared worthless. Before long his mine was producing about 5 per cent of the world's diamonds.

Yet when he died, he took no more with him than a humble pauper or a skid row derelict. Psalm 49:16, 17 declares: *"Be not thou afraid when one is made rich, and the glory of his house is increased; For when he dieth he shall carry nothing away: his glory will not descend after him."* And I Timothy 6:7 reminds us: *"For we brought nothing into this world, and it is certain we can carry nothing out."*

How wise it is to remember the Saviour's admonition: *"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: For where your treasure is, there will your heart be also"* (Matt. 6:19-21).

* * *

Evangelist Sumner can be seen and heard:

October 5-12:
Mikado Baptist Church
3837 Houston Avenue
Macon, Georgia

How to Have a Revival

I can give a prescription that will bring a revival to any church or community or any city on earth.

First, let a few Christians (they need not be many) get thoroughly right with God themselves. **This is the prime essential!** If this is not done, the rest I am to say will come to nothing.

Second, let them bind themselves together in a prayer group to pray for a revival until God opens the heavens and comes down.

Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ.

That is all.

This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities and in no instance has it ever failed; and it cannot fail.

—R. A. Torrey

Husband Dying With Cancer Saved Through "What" Booklet

We rejoice in a lovely letter from Mrs. Dena Reatherford, Moweaqua, Illinois, and share it with you for your pleasure. The letter, dated August 28, said:

"Dear Brother Rice:

"Please find enclosed $1 for which send me a supply of your booklet, *"What Must I Do to Be Saved?"* I wish to use them in personal work.

"My husband passed away with cancer of throat July 12, 1958. He put off his salvation until a few weeks before his death. By the leadings of the Lord Jesus I was able to read the little booklet to him in my devotions. He accepted the Lord after prayer and thanked Him that He saved him. I received the assurance at the same time and the joy of the Lord flooded our hearts at the same time.

"I thank you so much for the booklet.

"May the Lord bless you.

"Yours sincerely,"

(Signed) Dena Reatherford

What a wonderful victory that was! The wife took the little booklet, *"What Must I Do to Be Saved?,"* read it to her lost husband, who in a few weeks would die with cancer. He trusted Christ and was saved, and the dear wife writes, "I received the assurance at the same time and the joy of the Lord flooded our hearts at the same time."

You too might be able to win precious souls the same way. Take the little booklet, *"What Must I Do to Be Saved?"* Read it aloud to your children, or to some sick person in the hospital, or to a loved one who may sit and listen to you. And when you come to page 23, see if they are willing to confess themselves a poor lost sinner and to turn to Jesus Christ and put their name down as accepting Him as Saviour and trusting Him for forgiveness. You can get people saved using the blessed Scriptures in this booklet if you will.

Or you could buy 100 copies for $2 and give them to Sunday School students, next door neighbors, relatives, friends who come to the door. God would give some blessed fruit for prayerful, continued sowing.

Mrs. Reatherford sent $1 for extra copies to give out. And you should do the same perhaps. But literally millions of copies of this booklet have been given free, in many languages, through the Sword Free Literature Fund, and we need the support of God's people who feel led to give to this mission cause.

For a free sample copy of the booklet, *"What Must I Do to Be Saved?"* or to order a number at $2 a hundred, or to send a gift for our Free Literature Fund, address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

The Editor's Notes

(Continued from page 2)

stirring interest and spiritual help. Like many, many others we were sorry to see the last chapter published in THE SWORD. We paid $350 to $420 for the privilege of publishing each of these books chapter by chapter, and we believe that they were a tremendous blessing, the finest missionary literature written in this generation as far as we know.

But the *Jungle Doctor Looks for Trouble* came to an end; now, children and young people, we have taking its place for the present the Kid's Korner, edited by "Aunt Joy," who is Miss Joy Rice, twenty-one years old, the editor's daughter and one of five secretaries in the editorial department of the Sword of the Lord. "Aunt Joy" is twenty-one, graduated from Wheaton College with highest honors last June, teaches a Sunday School class of high-school girls. She bought a 1941 model Mercury car for $30, green with red wheels, and uses it to collect a drove of youngsters for Sunday School, and for visiting on church visitation night for soul winning.

Mothers, fathers, teachers, have you called your youngsters' attention to Kid's Korner? I hope you will. We feel a great burden to get children and young people interested in Christian literature and in spiritual matters and we hope to be able to help parents and teachers in that.

There will be prizes for letters; there will be a very interesting club with rules, memory work, a gold sword pin, and prizes. Someone will win a wonderful week to the Bill Rice Ranch conference grounds next summer! Others will win Bibles and other prizes.

Please write us your suggestions. Help get people to read "Aunt Joy's" Kid's Korner.

$50,000! Why Not?

Will THE SWORD really get $50,000 for "Investment Evangelism"? Will friends really celebrate the twenty-fourth birthday of this, "America's Foremost Revival Weekly," and send $50,000 to pay off capital indebtedness?

We answer, why not? People still buy T-bone steaks or pot roast or chicken or pork chops or hamburgers. Cars still use gas, but people keep running them. We are glad to see an upturn in the economic condition of our country and that the slight recession is now very largely over, we think. But as long as people can buy fine food and freezers and power lawn mowers and washing machines and toasters and frozen vegetables, sack dresses and fall wardrobes, people can still take care of God's work. God has plenty of money. And He has plenty of people to whom He has entrusted this money who could send $50,000 in a day and never have a moment's regret, never have a minute's sorrow, never be conscious of any lack.

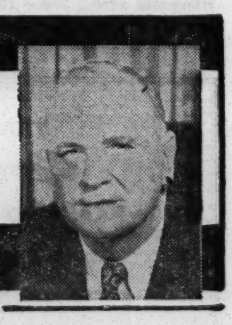
But you may say that we have lost friends because we take a plain stand against modernism and against yoking up with modernism. Perhaps we have. That is a familiar story to those who have read the life of Jesus Christ and the Acts of the Apostles and the letters of Paul. Sure, there is a reproach to being out-and-out for Christ and the Bible, and we gladly bear that reproach. It is greater riches than the treasures of Egypt, as Moses believed and proved! (Heb. 11:26). Those who are modernists will not support THE SWORD OF THE LORD. Those who are more anxious to please their modernistic friends than to defend Christ and the Bible will not support THE SWORD. But surely the dear Lord has plenty of people who still are glad to stand for Christ and the Bible and stand by the friends of Christ and the Bible. If there is opposition to Jesus Christ and reproach on Jesus Christ, we wish to share that opposition and that reproach. If it is a reproach to us that we believe the whole Bible, that we love it, preach it, try to follow it, and put obedience to the Word of God as more important than the friendship of any man on earth, then we are very happy to bear that reproach. But if God has people still, the seven thousand that have not bowed their knee to Baal, people who are willing to stand for Christ and the Bible come what may, then we expect them to stand with us and for us and we gladly invite them to join us in prayer and labor, join us in spreading the Gospel.

God has plenty of out-and-out Christians who are fundamentalists and are not ashamed of it, people who are burdened for souls, people who believe the Bible and who do not think it wise nor right to yoke up with unbelievers. And these good people have plenty of God's money to take care of every need of THE SWORD OF THE LORD. And so we trust those of you who stand where THE SWORD OF THE LORD stands, just where it has openly stated its position on every front page of THE SWORD OF THE LORD for twenty-four years—we ask you to send a gift as God leads to "Investment Evangelism," to make a capital investment in THE SWORD OF THE LORD with eternal spiritual returns.

A beautiful 8 x 10 orange and brown engraved certificate with your name and the amount of your gift will be sent to everyone who gives $24 or more to "Investment Evangelism." But whatever the amount of $1 or more, a receipt will be sent along with our grateful thanks. Address the Sword of the Lord Foundation, Box 420, Wheaton, Illinois.

Please mention THE SWORD OF THE LORD when answering advertisements.

Dr. Bob Jones SAYS:



I have found on my desk recently a wonderful letter from a girl who is a junior in Bob Jones University. I quote a few lines from this letter: "I want you to know how happy and thankful I am to be back on this campus. Although I have always loved it here, the last few days of my third year have been 'extra special.' When I returned to school last year, I came over some big obstacles; and again this summer the devil hurled his attack at me. Thank you, Dr. Bob, for your prayers for all of us students this summer. I am so grateful to all of you. I am expecting this to be a truly victorious and wonderful year, and I am going to do my very best to make it a year when I am completely yielded to the Lord."

I wish you friends who have never been on Bob Jones University campus and have never seen our young people and have never heard them testify could be here just one time. If you are really right with the Lord in your heart, you would just have to respond. Sometimes we get tired and feel like resting, but we cannot stop. God is in this work. There is no question about it. He brought this school into existence and has trained it through the years to do a special job that needs to be done in America at this time. Now, you can help us. First by praying for us as never before that God will give Bob, Jr., and his associates the physical strength to carry on. Please also pray for me, for God may have spared my life and trained me through the years to do something for Him just at this time. Pray for the students and all the faculty. It is so wonderful here on the campus. Please also (and don't put it off) send us some money to help in the work here. We will use one-half of it this year for the new building that is under construction, and one-fourth of it for our missionary work, and one-fourth for our student help fund. We are trusting God, and we believe He is moving upon the hearts of many of you to help complete the building now under construction so that when it is finished there will be no debt. Don't forget also to help us line up the right kind of young people who can be trained for real Christian leadership. We are looking forward to hearing from you. Thank you, and God bless you.

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BOB JONES UNIVERSITY
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(Advertisement)

The Farewell of a Fighter

(Continued from page 1)

thus expecting Christ's return at any moment; he was simply obeying the command to watch, to expect Christ's imminent return.

1. Now It Is Revealed to Paul That He Is to Die Soon

What constant companionship Paul and other good Christians have, or may have, with the Lord Jesus through the blessed Spirit! God tells His prophets what He will do. So now Paul knows death is at hand. There may have been another trial, or the sentence of death may have been announced to him and verified by the Holy Spirit. Or God may have revealed to Paul what the wicked Roman emperor would do. But now, Paul knows that death is at hand and soon he will see Christ.

So Jacob, aged patriarch in Egypt, called his sons and gave his prophetic blessing and announced God's plan for each. Then "when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people" (Gen. 49:33).

The old Apostle Peter, too, had revealed to him the approach of death. He was inspired to write, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me" (II Pet. 1:13, 14).

Aaron knew when he was to die. So did Moses. Elijah was told when and where the chariot of God would come to take him alive to Heaven.

To the fruitful, consecrated Christian who is in touch with God, death is not a monster. He fears no chilling breath, no ghostly, boney hand, no cold river. Rather, as Paul shows us by divine inspiration, he rejoices to go to meet Jesus and to face the crowning day, to receive his rewards.

My own beloved father and mother had such triumphant Home-goings that I can never measure the sweet influence of their assurance on my life.

My mother died when I was hardly six. She knew she was to go, called in the whole family and kin to make us promise to meet her in Heaven. She called for a song:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!"

Mother clapped her thin, frail hands and rejoiced as trembling voices sang it, accompanied by my cousin Georgia on the cottage reed organ. Then, the song finished, she looked up through ceiling, roof, and clouds with supernatural sight and cried joyfully, "I can see Jesus and my baby now." Then her uplifted hands fell across her breast and with a smile she was gone! And death for a Christian has seemed more glorious than terrible to me ever since.

My father, like Paul and Peter and Jacob, said he would know when death was coming and he did.

About 1928 I was in revival services at Vinton, Louisiana, when a telegram came saying that my father had a serious stroke, was not expected to live, that I must rush home if I was to see him before he died. That night, as the wheels clicked on the rails under my head in a Pullman berth, I gave up my father. When I arrived at the old home at Decatur, Texas, I found all the family walking on tiptoe, talking through tears and in whispers, but my dad making fun of all their fears! He could not breathe lying down so was propped with pillows in a big chair.

"Son, I am not going to die now," he said. "I will know when my time arrives; God will tell me, and He has not told me yet."

Strangely enough, Dad slowly, steadily improved, got to where he could walk with a cane, then drive his car, and with some care attend to business.

Two years later, I was in revival services at Duke, Oklahoma, and without telling anyone, he planned to come visit me and the revival. He went by a store building under construction for him. To the contractor he said, "Now are we both agreed on the prices, the time for completion, the terms? I may not be here when it is done and the understanding must be clear."

Mr. Lambert, the contractor, said, "Why, Mr. Rice, aren't you feeling well? You look stronger than before."

"Yes, I am well, but I will not be here long. My wife is gone, my children are grown, my work is done. The Lord has told me I am to go soon."

He drove away in the car to Oklahoma. He drove by to see Cousin Georgia and told her, "I won't be here long, Georgia, and I wanted to see you and your boys." When she protested that he seemed so strong and well he answered, "Yes, I feel fine, but I just know." He came to Duke to attend my revival services in a big temporary tabernacle. In two days he won four men, heads of families, to Christ. Then he came in at 5:00 o'clock to the rented house where I stayed with my family and said, "Son, I'd better lie down; I do not feel well." A little later he said (I think he thought of our own concern and future peace), "Son, I think you should call the doctor."

I had already called the doctor—at that minute he was coming up the walk. But Dad was gone in a few minutes, one hour from the time he walked in. Death to him was no terror, but a friend, welcomed gladly, and announced in his heart by sweet revelation from God's Holy Spirit.

So Paul knew ahead of time. "I am now ready to be offered, and the time of my departure is at hand." May every reader attain the sweet, victorious assurance of how joyful death can be, should be, to the Christian.

2. Paul Was to Die as a Bloody Sacrifice, Beheaded as a Martyr for the Lord Jesus

"I am now ready to be offered," Paul was inspired to write. He meant he was ready to be offered as a bloody sacrifice, like a lamb with its throat cut, or a bullock killed and burned on the altar.

But do we need any sacrifice now? Does not Hebrews 10:12 say that Jesus "offered one sacrifice for sins for ever"? And the same chapter, verse 18, says, "Now where remission of these is, there is no more offering for sin." So neither the blood of bulls and goats, nor the blood of the beheaded apostle can do the atoning work of the blood of Christ. Paul's death was an offering, a sacrifice to God, a love gift, not an atonement. Our sacrifices, our offerings are to picture Christ, are to witness for Him.

We Christians are "an holy priesthood," we are told, "to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5).

We are to "offer the sacrifice of praise" (Heb. 13:15). We are to give God our love for others as Christ "hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2). Love offerings to take care of God's man are called "a sacrifice acceptable, wellpleasing to God" (Phil. 4:18). But the offering God most wants is our bodies as a living sacrifice, our whole life itself. "Present your bodies a living sacrifice," God had said through Paul (Rom. 12:1). Paul had given his body—now his lifeblood is to be poured out in love for Christ.

There is a saying, "The blood of the martyrs is the seed of the church." Paul himself was won, humanly speaking, through the dying testimony of martyred Stephen. And down through the centuries pure Christianity has blossomed and prospered as men and women died for Christ. John Huss, Savonarola, Latimer, Ridley, the Covenanters of Scotland, the victims of "Bloody Mary" in England, the missionaries and Chinese Christians martyred in the Boxer uprising in China—oh, how God has used them to convict sinners, to purify His church, to set a New Testament standard for Christianity as a religion of reproach, as not of this world, that Christians should suffer as Christ suffered and the apostles suffered!

How my soul was blessed, as a young man, when I read *Fox's Book of Martyrs*, the story of the trail of blood, sanctified blood freely offered to God through centuries by saints who gladly died rather than deny or displease the dear Lord. O God, this world-pleasing, conforming generation of Christians, who know no suffering for Christ, suffer no destruction of property, no imprisonment, no burning at the stake, no boiling in oil, no dragging to death behind wild horses! How can we please God with no offering of life itself, no precious blood gladly given! May God raise up martyrs like Paul!

3. But Paul Had Long Before Given Himself for Such a Bloody Death!

Do you wonder that Paul could triumphantly say, "I am now ready to be offered," gladly facing, welcoming death for Christ? He was ready because he had been ready for years! Paul had approved himself as a minister of God "in afflictions, in necessities, in distresses. In stripes, in imprisonments, in tumults, in labours, in watchings [sleeplessness], in fastings" [being without food], as we learn in II Corinthians 6:4, 5. Before he was inspired to so command others in Romans 12:1, he had presented his body "a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

Paul was now ready to be offered, but before this he had written the saints at Colosse, and God's inspiration guarantees the genuineness of it: "I Paul . . . who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24). He who took imprisonment and chains and the stakes of a criminal with joy, for Christ's sake, was ready to be beheaded too for the same Saviour.

You see, Paul was always conscious of the death of Christ, always tried to enter into that death and count self dead. He was always "bearing about in the body the dying of the Lord Jesus." So Paul was inspired to write:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:8-11).

Dying was no new thing for Paul. Rather he sought always to know Christ so well that he might enter into "the fellowship of his sufferings, being made conformable unto his death." If Christ was beaten, why not Paul? If Christ suffered, Paul wanted to experience it too. If Christ died at hands of wicked men for Paul and us, how blessed to die a similar death of shame and pain for Christ!

So Paul was to die now for Christ. But he had daily faced death and told Christians at Corinth, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily" (I Cor. 15:31). He was in jeopardy every hour of most of his ministry. When he barely escaped the soldiers at Damascus over the wall in a basket, when he was stoned and left for dead at Lystra, beaten and imprisoned at Philippi, fought with lions at Ephesus, mobbed at Jerusalem, tried for his life at Rome, Paul had already given himself up to die for the Lord Jesus. He said, 'I count not my life dear unto myself' (Acts 20:24).

Why do not other Christians have the honor of dying for Christ? Because they do not seek it, do not offer themselves. Read the diaries and letters of John and Betty Stam martyred in China, or of Jim Elliot recently killed by Auca Indians in South America. You will see that when Christians gladly offer themselves to bear the reproach of Christ, their offering is accepted, and when bodies are laid on the altar, God is pleased, sometimes, to let them die for Christ.

Paul was permitted the glory of dying for Christ because he had sought to honor Christ "by life or by death" for many years! Now he is ready. God wants no unwilling sacrifice, no disciple who will not count the cost and gladly pay it.

II. "I Have Fought a Good Fight"

It is said when one faces death, all one's life may pass in review. Oh, facing death, one may more clearly judge the right or wrong of the days gone by. So Paul, now that he is ready to be offered and

(Continued on page 5)

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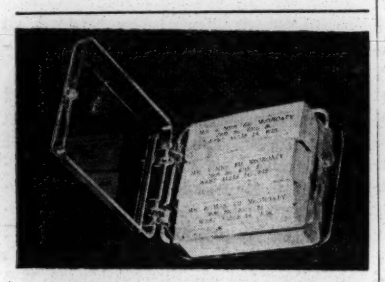

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The Farewell of a Fighter

(Continued from page 4)

that the time of his departure is at hand, looks over his life and gladly finds that he has been true.

We know that for his salvation, Paul depended wholly on the blood of Christ. He had been inspired to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Paul was saved instantly and kept by grace. But he knew, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). He looked forward gladly to the rewards of that judgment seat of Christ.

1. The First Glad Thought in Facing the Judgment Seat of Christ Was, "I Have Fought a Good Fight"

And what is the single thing about his ministry that most rejoices his heart? What is it that he feels most pleases Christ? The first thing is, "I have fought a good fight!" The one question about one's ministry which will be most important when one faces Christ in person will prove to be, "Did you boldly, aggressively, obediently fight for Christ and the Bible, and for righteousness and souls? Did you fight a good fight?"

Remember the Holy Spirit inspired these words. Paul put first that one blessed truth, he had faithfully fought a good fight. But God put it first too.

On April 6, 1957, I was kept late at my office, making tape recordings for radio broadcasts. My key would not open the front door, so I must go down the back stairs, open a rarely used door facing the railroad right of way. As I groped in the dark for a light switch over the basement stairs, I stumbled and fell a full story to the basement. I landed on the concrete on my head. I do not know how long I lay there, but a pool of blood indicated it was a few minutes at least. I got out, mailed the radio broadcast tapes, though I have no memory of it, and went home. A good doctor sewed up my scalp. Later X-rays showed a fractured skull, a crack perhaps four or five inches, and a very serious concussion.

I lingered in bed about five weeks. I was fed with a straw. Only by taking pain-relieving medicine at first could I sleep. Twelve days went by before I was at ease enough to think even to turn on gospel broadcasts on the radio by my bedside. The doctor felt I was very near death.

I had no fear, not even any anxiety, but a joyful sense of God's presence. Soon the Lord seemed to tell me I should get well, that there was a special need for me, so I was being spiritually prepared. But at first I thought I might go to meet Christ. I might soon look in His dear face, hear His voice. And the thought was sweet.

And what in my life and ministry came to mind? I had no thought, "Oh, I have offended so many people by my plain, emphatic, dogmatic preaching against sin, modernism, and compromise. Should I have been kinder? More gentle? Should I have thought more about fellowship?" NO! No such thought came to my mind!

I never regretted any friend I had lost for Jesus, any attack on modernism or worldliness. Not a qualm had I about losing the friends of a lifetime over my protest against evolutionary teaching in Baylor University, not a regret over calling Nels Ferre and Bishop Oxnam and Buttrick infidels and denouncing their wicked charges; Ferre's that Christ may have been the son of a blond German soldier and harlot Mary, Oxnam's that the God of the Old Testament is a "dirty bully," Buttrick's, of the God who requires a blood atonement for sin, "that God is my Devil."

I had a deep, tender searching of heart, but the only thing I could think of at the prospect of looking in the face of the dear Lord Jesus was this—Oh, I hope He could say to me, "Well done! You never trimmed! You entered into the reproach of Christ. You didn't sell out, you were not a coward. You kept your vow to be faithful to the Book and the Gospel with no compromise, no pleasing of men, no fear of the consequences. You were willing to suffer with me. Well done!"

I will not tell the tender phrases my sick heart seemed to hear Him say. But I was surer than ever that the big thing when I meet Christ will be not whether I was soft spoken and abstractly good, but whether I fought a good fight. Oh, Lord Jesus, help me to see it and be true. May no cheap, dissimulative love for false men, unbelievers, or compromisers still my tongue! May no fear of men's disapproval or of closed doors or limited ministry affect my faithfulness. Oh, may I, like Paul, fight a good fight!

2. The True Christian Life and Ministry Is a Fight, a Warfare Unrelenting

When Timothy got this inspired letter, it may have been after Paul had already been beheaded for Christ and had laid aside forever his chains, his spirit freed forever from the bars of a Roman dungeon. And Timothy was not surprised that the first glad exultant cry of Paul's farewell was, "I have fought a good fight." You see, that is the way Paul lived and preached all his life.

He had written Timothy before, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience . . ." (I Tim. 1:18, 19). He had, with all the authority of divine revelation from God, commanded Timothy, "Fight the good fight of faith" (I Tim. 6:12). Yea, he had solemnly charged Timothy in the next two verses, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (I Tim. 6:13, 14).

That first letter to Timothy was written some years before, when Paul was not in prison. Now Paul, suffering and about to suffer the last pain and indignity a godless world could give, was not whipped. So in Second Timothy he solemnly commands Timothy again (and it is God's inspired command to every Christian, every preacher), "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:3, 4). Timothy must be a good soldier, and so must we. He and all Christian workers must endure hardness, not entangling ourselves with the world. We are to please Him who has called us to be soldiers.

Let every Christian remember, as Timothy and we are commanded, he is called to be a soldier, called to fight a good fight, called to endure hardness, as a good soldier.

We should not be surprised that Paul thought continually in terms of life as a warfare. He thought of himself as a "man that striveth for the mastery." He said, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air" (I Cor. 9:25, 26).

The pacifists and conscientious objectors have never entered fully into God's attitude towards sin. The wars of Israel against Amalek and the Philistines picture the strife against evil which is a normal part of Christian life. When Elijah beheaded the prophets of Baal at Mount Carmel, he represented the proper attitude of a Christian towards false, perverted religions. God does curse, and promises eternal damnation to those who do not accept the revealed Gospel of Christ. And Paul cries out in holy prayer, "Let him be accursed!" (Gal. 1:8, 9). And so we too should say "amen" to the damnation of anyone who does not come to trust in the blood of Jesus Christ, one who does not accept the Gospel "according to the scriptures" so clearly revealed to Paul (I Cor. 15:3, 4).

The Prophet Isaiah is inspired to challenge us, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

No one need pretend to serve the Lord Jesus until he solemnly considers His words: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10: 34-36). In the same chapter He solemnly warns the disciples of trials and scourgings and being delivered up to death and being "hated of all men for my name's sake."

The dear Lord Jesus Himself made a whip and drove the money-changers from the Temple. He rebuked Pharisees and the scribes with the most terrible woes pronounced on their hypocrisy and wickedness (Matt. 23).

Yes, the Christian life is a warfare, and no one is a good Christian who is not a good fighter, a good soldier.

3. What Were the Enemies Paul Fought?

I wish we had time to make a study, to write a whole book on the life of Paul. We do not have time and room for that now. But a study of Paul's inspired letters shows us what were the enemies he faced and the battles he fought.

First, Paul had a constant struggle with his own carnal nature. The seventh chapter of Romans tells us of this fight.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:15-25).

A part of his fight was this, and he said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

When Paul warned the Galatians about the lust of the flesh against the Spirit, he knew the fight in his own experience, which he urged them to make.

Second, Paul had a continual fight against worldliness and the half-hearted service which worldly Christians give.

He and Barnabas had a blessed ministry in the first missionary journey and were sent out by the Holy Ghost, as recorded in Acts 13 and 14. But when a second missionary journey was planned, "Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:37-40). Paul did not say that Mark was unsaved. But he insisted on all-out discipleship and fought for an evangelistic party that would stay true to Christ under pressure. Barnabas was a noble, good man, but in this matter his love for his nephew seems to have hindered his faithfulness. At any rate Barnabas disappears from the book of Acts and we hear of him no more while Paul goes straight down the road.

Later, Paul in prison found the same difficulty. He wrote Timothy, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me" (II Tim. 4:10, 11).

Third, Paul had a constant fight on hand for the purity of the Gospel. In Acts 15:1, 2, we read: "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." So Paul and Barnabas went to Jerusalem, and there Paul had the matter out. The other apostles in the Jerusalem council stood with Paul for a pure Gospel, salvation by grace, without circumcision or without requiring one to keep the ceremonial law.

Later the Judaizers, who taught that one could not be sure he was saved unless he kept the Mosaic law, came into Galatia and upset Paul's converts there. This Seventh-Day Adventist heresy Paul rebuked most sharply in the letter to the Galatians, and he wept and prayed for these children for whom he had travailed in birth, who now had been led astray.

Most of the Christians in the

(Continued on page 6)

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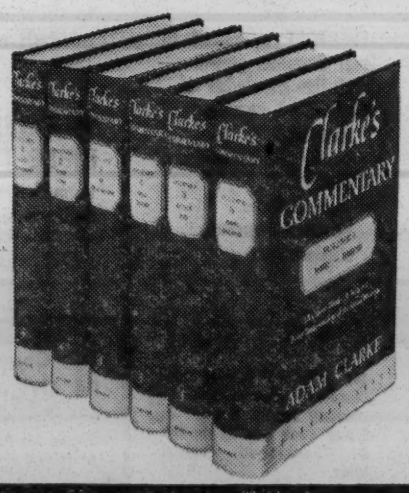

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The Farewell of a Fighter

(Continued from page 5)

world had a Jewish background and Jewish nationalism was still strong in their thoughts. They could hardly bear that others should not honor Moses as they had, keep the Sabbath as they had done from childhood, and circumcise their boy babies still as their fathers had done centuries before them. And some of these Judaizers came to Antioch.

These Christians from Jerusalem would not eat with Gentile Christians. They were Jews first, Christians afterwards. And Peter the apostle, in order to avoid offense, and to have the friendship of these Jews he loved so much, began to compromise also. "For before that certain came from James [the leader at Jerusalem], he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation" (Gal. 2:12, 13).

Paul said, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." And again Paul said, "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11, 14).

It must have been a heart-racking thing to stand up openly, boldly, and face the great evangelist, the Apostle Peter, chief of the apostles as spokesman for the twelve, intimately trained by the Lord Jesus in person! I think that Barnabas and others sternly rebuked Paul and said, "Touch not mine anointed." But the Gospel was involved. If people needed to be circumcised to be saved, that was not the Gospel revealed to the Apostle Paul. If one were saved because he was a good Jew, that was not the Gospel of the atoning blood which Paul preached!

No doubt people thought Paul was "envious" or "jealous" because Peter was thought by many to be a better preacher than Paul (I Cor. 1:11, 12). The purity of the Gospel was more important to Paul than the friendship of the great. Peter had been the principal spokesman for God at Pentecost when three thousand were saved, and many would think that Peter could do no wrong; but Paul faced him openly and publicly for the sake of the Gospel and rebuked him. Oh, the purity of the Gospel was always on Paul's heart. He wrote to the Christians at Philippi and besought them that they "stand fast in one spirit, with one mind striving together for the faith of the gospel." The Philippians were to strive together with Paul to defend the particular part of the faith having to do with the Gospel; that is, the plan of salvation, which is involved in the deity of Christ, His virgin birth, His blood atonement, and His bodily resurrection as our Saviour.

Those who came to Galatia perverted the Gospel, and Paul cried unto God to damn them! He said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

Paul knew that there was a constant pulling away of God's people from the Gospel. Modernism receives its recruits from fundamentalism. Modernists get no sinners saved, so they pervert those who are already saved. The false cults generally grow from those they lure away from soundness of faith. Paul thinks that Satan may come to attack the Gospel even in the form of an angel, or that some noble preacher even like Paul himself may be led astray. So Paul says, "Though we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed."

Oh, how Paul grieved over those whose faith had been wrecked, who had been led aside into false doctrines and false gospels. He lost many friends over this plain stand and wrote, "All they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes" (II Tim. 1:15). In Paul's good fight, he stood for the essentials of faith, so he lost friends, called people by name, and faced many slanders for the Gospel's sake.

And last of all, Paul fought against wicked men. His life was constantly in danger. King Aretas of Damascus sought to kill him. He was stoned at Lystra. He was mobbed at Jerusalem. He was imprisoned at Caesarea Philippi and at Rome. The unconverted Jews hated him and sought his life. The idol-makers in Ephesus hated him. Alexander the coppersmith did him much harm. But Paul fought a good fight! It was a stormy life Paul lived, but was one of sweet peace within. And now, facing death, Paul can gladly say that oh, thank God, he has fought a good fight!

III. "I Have Finished My Course"

Yes, Paul, the long marathon race is done! The soldier's life is over. The hardships of a good soldier are done. You didn't trim! You did not get off the trail! You finished the course!

The picture Paul has in mind, no doubt, is of the Olympic races. So many people fell by the wayside. The long race is so hard. Some, not in good condition and not willing to endure the pain, as they plodded on waiting for a second wind, were discouraged by the stitch in the side and gave up and fell to one side.

Paul had this in mind all his ministry. To the elders at Ephesus whom he called out to meet him at Miletus, Paul said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:22-24).

Whether Paul should live or die did not matter. His life he counted not dear. But oh, "That I might finish my course with joy," he said! To meet Jesus, not a quitter but a finisher! To meet Jesus, after fighting the last fight, running the last step, hitting the finishing tape at his best!

Paul had this race in mind in Philippians 3:10-14 when he said:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

No, Paul was not yet perfect. He had not attained. Some of the perfection, the wisdom, the Christ-likeness which he sought, the fullness of power for which he cried to God day and night, would only be attained at the resurrection of the dead. But all the time Paul ran to approximate as closely as he could the glorified life, the resurrected life.

He knew the marks of a good runner. He would forget those things that are behind. He would stretch constantly forth unto the things which were before. He would "press toward the mark for the prize" which waited the winner at the end of the race. And now, at the end, with glad joy he can say, "I have finished my course!"

It has not been an easy race. A *good* race may be fairly easy. But the *best* race is not easy. To live fairly well may not be hard. But to strain every nerve, forget every circumstance, looking only to Jesus, pleasing Him only—oh, that is a straining, pressing, daily crucifixion business.

It was for this reason that Paul thought of the tragic possibility —'What if I, after I have preached the Gospel to so many and had so many marvelous conversions—what if I then should be laid aside, cast away as an instrument of the Gospel?' (I Cor. 9:27).

That race which obsessed Paul he mentions in Hebrews 12:1 and 2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

It is as if all the heavenly cloud of witnesses, those saints and martyrs mentioned in the preceding chapter who walked by faith, are now looking on as Paul runs the race, and as we run it. Oh, now to "lay aside every weight, and the sin [the prevailing sin of lack of faith] which doth so easily beset us, and let us run with patience the race that is set before us."

And who is the inspiration? The example? And who the judge at the end of the race to say the glad "Well done!" and to give the laurel-wreath crown? Why, that is Jesus! So Paul says, "Looking unto Jesus the author and finisher of our faith." Paul was anxious to see Jesus. And now he has finished the race and is ready to meet the judge and receive the victor's crown!

When I played college football I found that the best football player might not be the most brilliant athlete. He was often the man who never stopped running until the whistle blew. He would "follow the ball." How many a tackle I have made when the opposing runner had cut all the way across the field and I seemed too far away to have a chance at him, when suddenly, finding himself cut off on that side of the field, he would reverse his field and I would meet him coming back! Blessed is the man that keeps on and finishes the race!

I saw a boxing match the other day. One of the contestants was knocked down twice in the first round. It seemed that he must prove a quick loser to the energetic fellow he faced. But he learned how to deal with that left uppercut and catch it on his glove. He kept on. In the third round he was pretty well in control. At the last of the ten rounds, there was no doubt that he was the best man. All three judges gave him the decision. He finished the course and finished strong.

Oh, God give us men, not necessarily brilliant, not necessarily spectacular, but faithful, who finish the fight.

In every university a great number of the freshman class are weeded out in the first semester. They do not work hard enough; they do not get papers in on time; they do not meet the requirements.

How many surrender to the foreign mission field and then never go. And half of all those who go to the foreign field never go back after the first furlough!

Paul finished his course. He did his best and stayed on the job when he preached to great crowds on his missionary journey. Later, when he was in jail and must send for people to visit him, he won all he could. In jail at Rome he won Philemon, the runaway slave; and then writing from Rome to the saints at Philippi, he said, "All the saints salute you, chiefly they that are of Caesar's household." Well, if Paul was a prisoner and if the Praetorian Guard of Caesar must guard his cell, Paul could talk about Christ to them. And so it wasn't long until many of the "saints" could send greetings to Philippi. They had been won by Paul, as those at Philippi had been won by the man who got in jail at Philippi. So those of Caesar's household, won by Paul, sent greetings to the saints at Philippi, won by Paul!

Oh, God give us grace to be faithful as he was!

IV. "I Have Kept the Faith"

It is a shout of triumph that Paul gives here before he dies a martyr, when he says, "I have kept the faith." By the term "the faith," Paul means a body of doctrine; essentially and principally, this was the great body of truth relating to Jesus Christ and salvation. Paul defines the Gospel by divine inspiration in I Corinthians 15:1-4 as follows:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and where in ye stand; By which also ye are saved, if ye keep in memory what I

(Continued on page 7)

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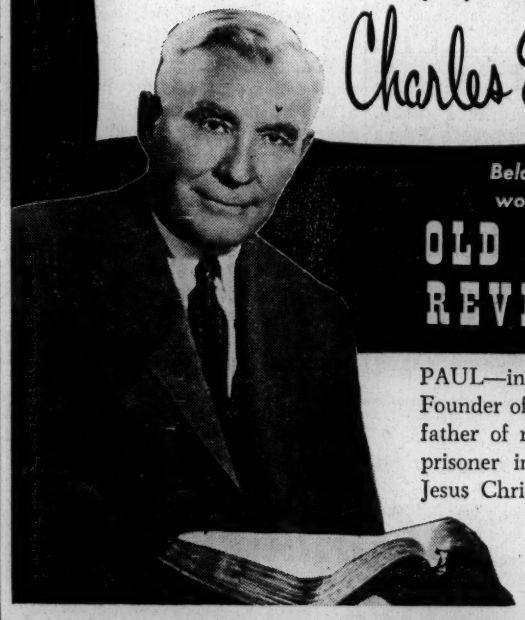

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The Farewell of a Fighter

(Continued from page 6)

preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

"The faith," to which Paul refers, and on which he never varied, is principally summed up here as follows:

1. Christ died for our sins. The atoning death of Christ, the God-man, to redeem sinners.

2. Christ was buried. That proved his literal, physical death.

3. Christ rose bodily from the grave. That is the proof of His deity.

4. These great truths of the Bible must be, to the letter, to the smallest details, in accord with the Scripture. Once the atoning death of Christ is mentioned as part of the Gospel. Twice in the same passage, the Gospel is said to be "according to the scriptures." The integrity of the Word of God and the deity of Christ are equally a part of the Gospel Paul preached, the basic body of truths which he held and preached. And now Paul in glad humility can face Jesus Christ and cry out, "I have kept the faith!"

Paul preached this Gospel to others; he himself received it directly from God. That, he emphasizes more than once. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). Talk no more of "human sources" or "eye witnesses" from whom Paul is sometimes said to have received the truths which he wrote down in the Epistles of the New Testament. No, what Paul wrote down and what he preached daily, he did not receive from man. He did not get it from eye witnesses. He was not taught it by the other apostles, as he took some pains to explain. But he got it "by the revelation of Jesus Christ."

Paul was rightly jealous of "the faith." He spoke of "the glorious gospel of the blessed God, which was committed to my trust" (I Tim. 1:11). He said, "We have this treasure in earthen vessels" (II Cor. 4:7). He claimed that God had made him supernaturally 'an able minister of the New Testament' and that he preached and wrote, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4).

Paul was so insistent about the importance of "the faith," the essential doctrines which he taught, that he commanded the saints at Rome, "Now I beseech you, brethren, mark them which cause divisions and offences CONTRARY TO THE DOCTRINE WHICH YE HAVE LEARNED; and avoid them" (Rom. 16:17).

There are many today who take very lightly the Word of God. One evangelist excused his running with modernists, calling them "brother," having them lead in prayer, sending converts to their churches, by saying that they were such good men, and that they only differed with the fundamentalists on the matter of the verbal inspiration of the Bible and on "theories of the atonement." They did not believe the Bible was really the infallible Word of God and they did not believe in the atoning death of Jesus Christ as our substitute, and he thought these were relatively small matters! Not so with Paul the apostle. How he grieved when the Galatian Christians were taught by the Judaizers to pervert this faith! He even rebuked the Apostle Peter when Peter gave some color to the preaching of the Judaizers by eating with them and refusing to eat with Gentile converts. And to these Galatian Christians Paul wrote, grieving that some "would pervert the gospel of Christ." And then he says by inspiration of God those striking, powerful words:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

What is the basis of fellowship? Is it brotherly love and fellowship? Is it a denominational program? No! The only center of unity that Paul knew was the Word of God itself, the essentials of the Christian faith. There was no room for two doctrines about the atonement, no room for two plans of salvation, no room for differing opinions about the deity of Jesus Christ, the virgin birth, the bodily resurrection, His atoning death. No! If one should come among the Galatians preaching any other gospel, Paul fervently prayed, "Let him be accursed."

One might come with all the beauty and attractiveness of an angel of God. Paul remembered that there were "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness . . ." (II Cor. 11:13-15). Some would come to them appearing to be noble, sweet-tempered, and loving Christian leaders. If they were wolves, they would be in sheep's clothing. If they were false apostles, they would appear as apostles of Christ. Satan himself would appear as an angel of light, not as the old Serpent he is. No matter who should come to preach another gospel, Paul said, "Let him be accursed."

Then a horrible thought seems to have crossed Paul's mind. What if he himself should be led astray and bring a false doctrine? What if he who was so scholarly and wise, he who had stood so high among the Jews—what if he should be led to modify the Gospel which he had preached to them? Then let even him be cursed and damned also, he cried!

The Gospel was more important than another apostle, more important than angels, more important than any fellowship or any program. The great center for unity is the Bible, is Jesus Christ and the Bible. As D. L. Moody said at the Northfield conference where he invited Christian workers from many denominations, "Let it be understood that our unity here at Northfield is based on the Bible as it is."

Paul was well acquainted with the rottenness of his own heart. He had grieved so much over his sinful nature and cried out, "O wretched man that I am! who shall deliver me from the body of this death?" He had confessed, "In me (that is, in my flesh,) dwelleth no good thing." Now he has come to the end. Soon his head will be chopped off. And glad exultation rushes to his lips and with a splatter of ink, it may be, he writes down the inspired words. The race has been run and thank God that he, Paul, has kept the faith! He has never wavered. He has not dishonored God by any hesitancy about the blessed truth of the Gospel. He has kept the faith!

V. The Waiting Crown!

"I have fought a good fight," Paul says, "I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Yes, Paul is now to face "the righteous judge." He has been running the long marathon, laying aside every weight and the besetting sin of unbelief, always "looking unto Jesus the author and finisher of our faith." Now the race is over. The victor's crown is to come!

Paul speaks here of the judgment seat of Christ, which he often mentioned. He had solemnly warned the people in Corinth that after they had the foundation, Christ Himself, they would be judged for the kind of life they lived, what they built upon that foundation, their lives after taking Christ as Saviour. He said, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:13-15).

Paul had often trembled to think of that judgment seat, for "If any man's work shall be burned, he shall suffer loss," although himself saved. And in II Corinthians he had explained the constant pressure that made him labor day and night: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men . . ." (II Cor. 5:10, 11). Paul saw this terror, the shame and loss of meeting Christ without having a life that pleased Him.

Shame and loss for a Christian? Oh yes! To have all the work of a lifetime burned up as wood, hay, stubble; to get to Heaven and find that others have gone to Hell that you did not warn and for whom you had no concern—that was a terror to Paul. He called it "the terror of the Lord."

But now the race is run. The dear Lord who has revealed to Paul that he is soon to die has given him also the sweet assurance that he can love Christ's appearing, or that he can look forward joyfully to the judgment seat of Christ. Of course Paul does not have in mind here salvation. That is a settled and glorious face. He is saved by grace. He is kept by grace. God is able to keep that which Paul has committed to Him against that day. But oh, to be found a faithful servant! Oh, for the Lord of the harvest to say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

What is the great joy that Paul expected when he would suddenly pass out of this realm of tears and toil and sin into the presence of Christ? Why, Paul was joyfully looking forward to seeing the fruit of his labors; he hoped to find a multitude of souls to meet him in Glory and present them to Christ in glad homage. And that would be his joy!

How desperately Paul wrote and pleaded with the Galatian Christians to come back to their first love and their first simple faith! He said, "I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:11). And again he said, "My little children, of whom I travail in birth again until Christ be formed in you . . ." (Gal. 4:19). Paul was so fearful lest at the judgment seat of Christ he would find his work among the Galatians to be fruitless and with no permanent honor to Christ! And to his beloved spiritual children at Thessalonica Paul wrote, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (I Thess. 2:19, 20).

That was written before Paul had it revealed to him that he would die before the coming of the Lord. But oh, his hope and joy and crown of rejoicing in the presence of the Lord Jesus was to be these precious souls he had won!

Surely this is what Paul had in mind when he besought the Philippian converts, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (Phil. 4:1).

Oh, Paul well knew, and may God help us to learn it, that the greatest joy one can have when he meets the Lord Jesus is that he has done the one thing the Lord is most concerned about, that is, that he has won precious souls. And then, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Paul was continually alert lest he should lose this part of his crown. Oh, what if some of these converts should be led into false doctrine and should not be good Christians, should not be fruitful, soul-winning Christians? The Holy Spirit had warned Paul, as it was revealed to the Apostle John, that in connection with deceivers and false prophets, one must "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II John, vs. 8). And that was in connection with heresy concerning the essential doctrines, the fundamentals of the Christian faith. John said that one who did not abide in the doctrine of Christ did not have God, that he was not to be received in one's house nor to be bidden Godspeed. In this matter we are commanded to "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." Oh, at the crowning day, some who ran well for a while will lose their reward, because they bid Godspeed to some who did not have Christ. They called "brothers" some who were enemies of Christ and the Bible. They had converts, but they led these converts into the hands of wolves.

The same solemn warning is given in Revelation 3:11. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Well, Paul has been faithful. The race is run. He is to face now the judge. And he has the glad assurance that "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

When Christ comes riding on a white horse crowned with many crowns, followed by the armies of Heaven, to set up His kingdom on earth, Paul the apostle will be somewhere near the King, and he who has suffered with Jesus will help Him reign! He who was lowly will be high. He who was last oftentimes, whom Demas forsook, and whom they in Asia were turned away from, Paul who stood alone at his trial with no man to defend him, Paul who spent so many years in jail—thank God, Paul will be reigning then with Christ!

Now a word in conclusion. I urge every reader to carefully read again the solemn charge Paul gave to Timothy and us in view of Paul's immediate departure. He said:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-5).

Oh, let us preach the Word, teach it in Sunday School classes, teach it to your children, proclaim it in personal work. Let us work at it in season and out, when it is easy or when it is hard, whether with many or with few! Let us take a plain stand on sin and "reprove, rebuke, exhort with all longsuffering and doctrine." And let us "endure afflictions, do the work of an evangelist, make full proof of thy ministry." What a challenge to every young preacher, every missionary, every soul winner! Oh, in Jesus' name, let us take this solemn charge of God given by the inspired apostle and let us heed the solemn warnings and instructions in "The Farewell of a Fighter."

Do you, dear reader, love Christ's appearing? I mean can you face gladly the judgment seat of Christ, when so many will be ashamed and so many will find their works burned? Can you, without trembling, think of the review of your life when we shall receive the things done in the body whether they be good or bad? Oh, in Jesus' name, let us solemnly rededicate ourselves to look forward gladly to that grand event when we face the Lord Jesus and give an account as His servants and enter into the joy of the Lord. If we suffer with Him now, we shall reign with Him then. If we are faithful and if our fruit abides, if we build gold and silver and precious stones, we shall receive a glad reward, and we can face that grand day as triumphantly as did the apostle, who went so gladly out to the place of execution, looking toward the crowning day when he should face the righteous Judge, and that was Jesus.

—The End—

Aptness in Teaching

I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, and in my own judgment this was a slander on the oyster, for that worthy bivalve shows great discretion in his openings, and knows when to close. If some men were sentenced to hear their own sermons it would be a righteous judgment upon them, and they would soon cry out with Cain, "My punishment is greater than I can bear."—Spurgeon.

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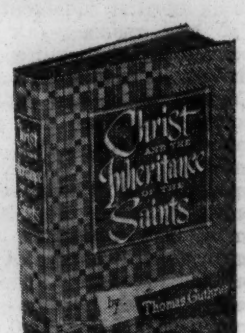

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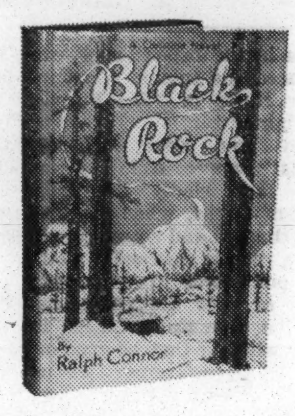

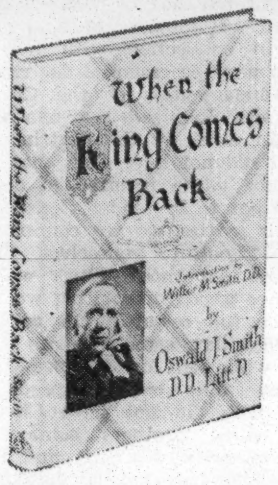

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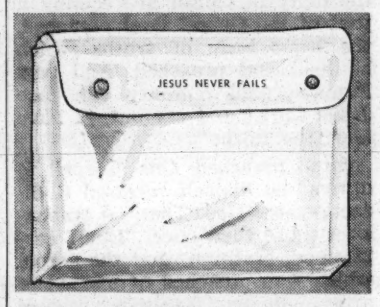

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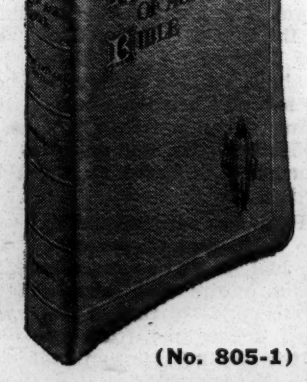

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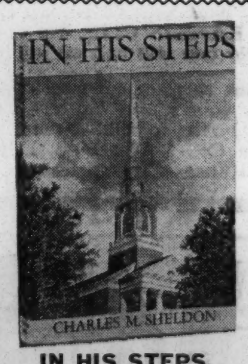

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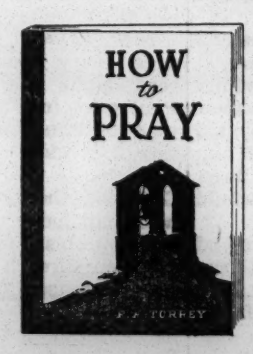

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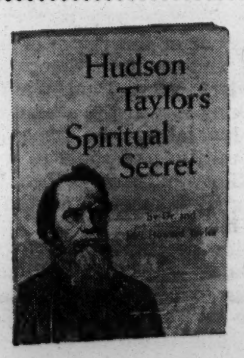

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Regeneration

(Continued from page 1)

is God's doing the work in you. Conversion is saying, "I will." Regeneration is God's breathing into you the breath of His own life.

The second count in the bill is recorded in Matthew 5:20—"Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." So there is very little hope for the one who puts away the Saviour, either to see God or to know Him. Indeed, there is no hope, and there is no open door. No man would dare to say that by his own efforts he could reach a standard of righteousness that would pass the judgment of an infinite God. Then how are you going to be saved? I know how you may be saved, and I tell it to the man who, up to this moment, is without hope, and to the woman who is in despair. I tell it to the rich and to the poor. I convey the message to the outcast and the respectable. "Believe on the Lord Jesus Christ, and thou shalt be saved." For by faith we are united to Christ, and His righteousness becomes our righteousness. That is the sure way to be saved.

Another count in the bill, the third, we find in the Gospel of St. Luke—13:3, "Except ye repent, ye shall all likewise perish." What is repentance? There are people who say that repentance is sorrow for sin. Then all men repent, for there is surely not a man bound with a passion, nor a woman held with a sin, who has not had sorrow for sin. They may have said with hearts almost breaking, "Oh, that I might be saved!" but you must remember that that is not repentance. There are those who say that remorse is repentance. Then all the sinful people in the city have repented, because day after day walking the streets, and night after night tossing restlessly upon their beds, they have said, "My God, my sin! My sin!" But that is not repentance. Repentance is, in a sense, sorrow for sin; it is the crushing effect of remorse on account of sin; but in addition to this it is saying, "With God's help, I will turn away from sin." It is turning right-about-face, and looking unto Him.

Then the other count in the bill is the text above quoted, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God."

Take the Step by Faith: Come!

I hear somebody say, "I cannot come to Jesus." Why? "Because I have no feeling." But you never will have until you come. And another person says, "I cannot come to Jesus." Why? And he answers, among other reasons, "Because the doctrine of the atonement seems to me to be so impossible. I cannot understand how Jesus Christ, dying upon Calvary nineteen hundred years ago and more, can ever set me free."

A man said once in my presence that if he could explain the atonement, he would become a Christian. Then he will never come to Jesus, for not until we see God can we begin to understand the atonement. Not an angel or saint in Heaven understands it. Eternity will not be long enough in which to comprehend it.

If you are waiting for this, you are like a man in the university who might say, "I will never study astronomy until I can understand it. I will never enter a class in mathematics until I can solve every problem." You must come by faith.

Here is another who says he cannot come. Why? And taking up the Bible he turns over its pages and says, "Too many contradictions." But I am sure that there has never been a book in the world that has such harmony in it as this old Book, from Genesis to Revelation; if you wait to argue your way through your difficulties I fear you will never come.

A man once came to Mr. Moody saying, "If you will answer this list of questions, I will become a Christian."

But Mr. Moody was too clever for him. He said, "If you will become a Christian and start tonight, then come to me tomorrow morning, I will answer every question on your list."

That night he accepted Christ as his Saviour. The next morning he came back to Mr. Moody's house, his face shining, and said, "Mr. Moody, I will not have to put you to the trouble of answering the questions. They have all been answered in the night and the way is clear."

That is the way to come. If men, the latchet of whose shoes you are not worthy to unloose, if women, in whom you have as perfect confidence as you have in your mother, if men like Gladstone, if men like our President McKinley, if men like General Booth, and if women like Catherine Booth can say, "We took the step by faith, and all the way became increasingly bright ahead of us," then I think we may trust the Saviour. "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." It is God's Word, and you must yield.

But I turn to the Scripture and find that the statement of Jesus makes it very plain. This is what Jesus said to Nicodemus, "Ye must be born again." I can imagine someone saying, "I can quite understand how one deep in sin should be born again. I can appreciate the fact that a drunkard must be born again." But Nicodemus was a moral man, yet Jesus said to him, "Ye must be born again." Then if Nicodemus must, so must you. Jesus made it very plain. He said, "Except a man be born again, he cannot see the kingdom of God."

Depending on God's Sure Word

Then He said, "Except a man be born of water . . . ." I think sometimes we make all too little of baptism, for as I turn over the pages of the Scriptures, I find that again and again baptism is plainly presented to us as a duty, and closely connected with believing; but Jesus, I am sure, was not talking about water baptism here. He said, "Except a man be born of water . . ." and He was talking to a Jew. If you turn back to the Old Testament, you will see that the references to water are references to the Word. So this is what Jesus surely must have meant, "Except a man be born of the Word." What does that mean? It means that you may take God's promise of salvation and hold on to it by faith, and on the basis of His promise you may make your plea, and God will keep His word. That is the way to be saved.

We have in our country a distinguished preacher who rose in a conference one day and said in my hearing, "I was raised in a Methodist family and every member of the household was a perfect battery of emotion. We never had a Methodist revival that they did not take me to the altar, and urge me to remain there until light came, but somehow I could not be saved.

"But one morning when a student, I was seated on the campus at college preparing for my Bible lesson, I came to John 3:16—'For God so loved the world.' . . . . I stopped and said, 'That is inclusive enough for me.' 'That he gave his only Son . . . .' 'That is provision enough for me.' 'That whosoever believeth in him . . . .' 'That is definite enough for me.' 'Should not perish.' I arose from my sitting position, and taking my little Testament in my hand, I held it up above my head and said, 'O God, here this morning I accept this statement of Thine as the truth; I will hold on to it while I live. I will carry it with me to the judgment, and if I am not saved, it will go hard with your book.' And suddenly I found my eyes filled with tears, I found my lips trembling, I found my heart burning, and from that day to this I have been a perfect battery of emotion myself."

That is the way to be saved. Lay hold on God's Word, and it will do its own work.

But Jesus makes it plainer. He says, "born of water (that is, the Word); born of the spirit." Surely this is the work of the Spirit; it is your minister's preaching; it is the singing of a hymn which holds you; it is your mother's pleading moving you. It is the tear-stained request that I once held in my hand signed by a brokenhearted mother which read, "Pray for my boy." It is everything that can make you think. It is everything that can make you want to turn to God. It is the Spirit of God pleading.

One evening at a service in New York City I saw a very distinguished-looking man rise and I heard him say, "I will accept Christ." I went back to the hotel and told my wife that I believed I had been used to lead a great man to God. I thought I had, but the next day, which was the day of prayer, I saw this man come into the service carrying in his arms a little lame boy. He brought him forward and placing him on the platform, came over to me and placing his hand up to his mouth so that the child could not hear him, he said, "I want to introduce to you my little Joe. He is going to die." He did not need to tell me that. The little fellow's face was so white, and his hands were so thin. When I came over to meet his child he said with all the pride of a father, "This is my little Joe. He led me to Christ."

When he said it I confess I was a bit disappointed, for I thought

Drunkenness Rebuked

DIOGENES, BEING PRESENTED AT A FEAST WITH A LARGE GOBLET OF WINE, THREW IT ON THE GROUND. WHEN BLAMED FOR WASTING SO MUCH GOOD LIQUOR, HE ANSWERED, "HAD I DRUNK IT THERE WOULD HAVE BEEN DOUBLE WASTE. I AS WELL AS THE WINE WOULD HAVE BEEN LOST!"

I had won him. Then he told me this story. He said, "When the mission started, Joe said to me, 'Father, I cannot go to the meetings, but Mother will take you. And all the time you are gone I will pray.' I never came into the house at night that I did not hear the thud of his little crutch on the floor as he came to welcome me, the moment the door was opened. He would spring into my arms and say, 'Did you come?' But last night he did not ask me. I heard him come to the door and as it was opened, he sprang into my arms and buried his face on my shoulder, and I heard him say with a sob, 'You have come, you have come; I know you have,'" and, "sir," said he, "my little boy won me."

That is what I mean by the Spirit working. It is every holy influence. It is the prayer of your mother; it is the cry of the preacher; it is the sob of your wife by your side; it is God calling when He says, "Turn ye, O turn ye, for why will ye die?"

Different Emotions and Feelings With Different People

May I say in conclusion that we come into the kingdom of God with different experiences. Some men sob their way to Christ. Other men shout their way into the kingdom. Some men come with all the calmness that is part of their nature.

I like the story of the gentleman in Philadelphia who, after hearing his minister preach, turned to the man near him and said, "Sir, when will the officers of this Church meet?" And the man said, "They will meet now, if you wish it." And the gentleman said, "Call them together." When the officers of the Church came together, this gentleman, who was one of the greatest manufacturers in America, rose before them to say, "Gentlemen, for a long time I have believed in Jesus Christ, but I have never acknowledged Him. Today when the minister was preaching I thought the time had come, and before you this morning I acknowledge Him as my Saviour." One of the officers moved that he be received into the Church. Another seconded it. And that gentleman walked out of the room a Christian, and kept on walking with Christ to the day of his death, a model Christian.

You may come in from the East; you may come in from the West; you may come in from the South; you may approach from the North. But come. Waiting will not save you. Weeping will not save you. Working will not save you. Come. The danger is this: You are very near the kingdom—so very near. An uplifted hand, with the will to rise to your feet, and your resolution not to yield would go in a flash.

I once said to an American preacher in Oregon, "How did you come to Christ?" and he said, "I was raised in a Christian home; my mother was a saint; my father a Church officer, I was very near the kingdom, but I did not yield. One night I heard the minister use this illustration, and it won me: He said, 'A gentleman with consumption left home for the mountains, and, as is usual in our country with the people having this complaint who go to the mountains, his first days were days of real suffering. He became much discouraged, and said, 'I shall die if I stay here,' and started home.

"He sent a telegram to his home in the country, saying that he would arrive by such a train. But a storm came on. The telegraph wires were down, and the train was delayed. His home was three miles from the country station. He reached the station at midnight. No one knew of his coming, as the telegram was never delivered. The station was closed, and the lights were out. His house was the nearest to the railroad. There was only one thing for him to do. He must fight his way through the storm. Dying though he was, he pushed his way through the ever-increasing snowdrift until at last he saw a light in the window of his home. He passed through the gate and staggered up the walk. Just as he reached the step of the door, he fell upon his knees from faintness, and with his hand upon the step of the door, he died."

My friend told me that the minister turned to his congregation and said, "There is some young man in this building with his hand upon the step of the door. Some day the door will shut." And my friend said, "I rose from my pew, and hurried home to my father, and dropping on my knees by his side, I said, 'I will yield, I will yield. I accept Christ now.'"

I urge you not to tarry, and plead with you not to be too late.

"Almost is but to fail,
Almost cannot avail,
Sad, sad that bitter wail,
Almost, but—lost!"

(From the book, REVIVAL SERMONS, published by Fleming H. Revell Company, Westwood, New Jersey. Used by permission. Price $1.50.)

The Human Cost of Liquor

4,589,000 ALCOHOLICS—Persons who have lost control of how much they drink and when they drink. Of this number about 25% are chronic alcoholics (organically damaged) and 75% are addictive drinkers. Authority: Yale Quarterly Journal of Studies on Alcohol.

3,000,000 PROBLEM DRINKERS, most of whom become addictive drinkers, or chronic alcoholics.

2,070,794 MAJOR CRIMES committed in the U. S. in 1956. Fifth consecutive year with over 2,000,000.

Of the FBI finger-printed arrests on file in Washington 47.83 per cent were caused solely by liquor. There were 2.04 arrests for drunkenness for every 100 persons in the U. S. in 1956 on the basis of reports from 1,551 cities with a total population of 41,219,052. Authority: FBI Uniform Crime Reports.

40,000 TRAFFIC DEATHS and 2,368,000 injuries in U. S. in 1956. In 26 out of 100 fatal accidents, a driver or an adult pedestrian had been drinking, according to reports from 20 states.—National Safety Council.

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Sword of the Lord

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Timely Text

,Edwin C. Tieman, a young evangelist, without securing the requisite license from the police, began to preach in a crowded street in Washington, D. C. He was quickly apprehended by the police. When he appeared in court, the judge fined both Tieman and his wife $25, but suspended sentence upon Mrs. Tieman. Evangelist Tieman declined to pay and was informed the only alternative was ten days.

The young preacher upset the judge by beaming upon him as a benefactor. "Thank you, Judge Smith, and God bless you," he said. "I will gladly take the ten days. There must be souls in your jail who need salvation."

After three days, word was brought to Judge Smith that Tieman had been holding revival meetings in the jail. The jurist was further distraught over information that the text the prisoner had taken for his sermons might be construed as criticism of the court.

"I have no desire to keep you behind bars," said Judge Smith. "I am prepared to release you now if you will kindly leave Washington. I understand you have been making scriptural capital of the fact that I sentenced you to ten days."

"I have indeed," agreed the evangelist, "and it proved very effective with my fellow prisoners. They made me quote it to them over and over."

"I was brought up on the Bible myself," said Judge Smith, "but I cannot recall a passage that is applicable to your case. What is it?"

"It is from Revelation 2:10," smiled the evangelist, "and reads: 'Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days.'"

"Thou shalt not have tribulation ten days," declared Judge Smith firmly. "Please arise and go thy way." (*Boston Evening American*, June 5).

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.

—D. L. Moody

"Sword Wit Sharpener"

Pilate Examines Jesus and Delivers Him to the Jews

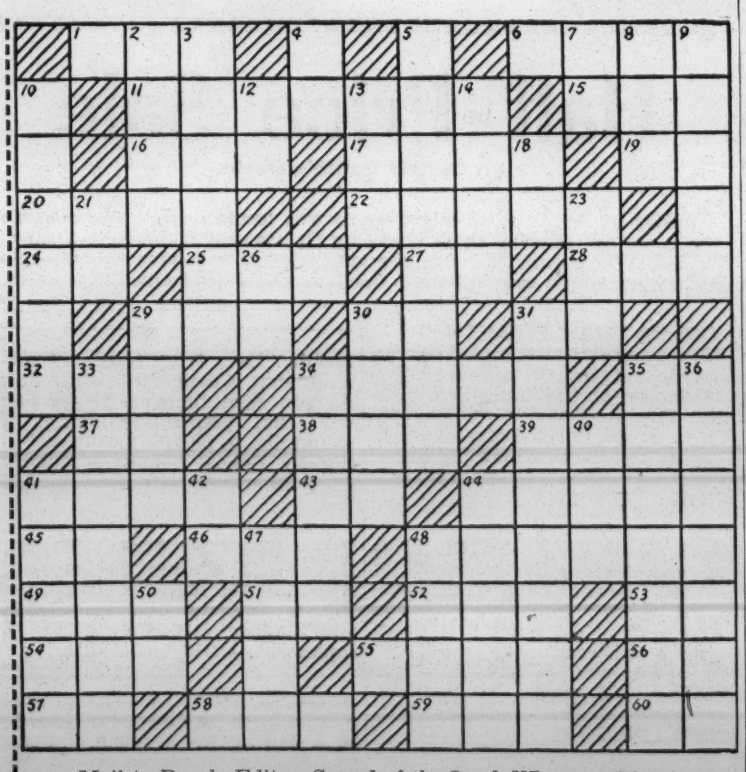
CLEWS ACROSS

1 "Heard that saying, he . . . the more afraid" (John 19)
5 "What shall . . . do then with Jesus?" (Matt. 27)
6 "That ye may know that I . . . no fault in him" (John 19)
11 "Asked him again, saying, Answerest thou . . ." (Mark 15)
15 "Will ye therefore that I release unto you . . . King of . . . Jews?" (John 18)
16 "Pilate then went . . . unto them." (John 18)
17 Son of Shobal, son of Seir (Gen. 36)
19 Pennsylvania (abbr.)
20 "Art thou the . . . of the Jews?" (Mark 15)
22 "Chief priests . . . the people, that he should rather release Barabbas" (Mark 15)
24 "Suffered many things this day . . . a dream" (Matt. 27)
25 "Knew that for envy they had delivered . . ." (Matt. 27)
27 Civil Engineer (abbr.)
28 Suffix used to form adjectives, —s—
29 To take leave (abbr.)
30 A compass point (abbr.)
31 "Let him . . . crucified." (Matt. 27)
32 The course of nature (Chinese philos.), t— —
34 Color, — — — n —
35 Right hand (abbr.)
37 "If thou let this man . . . , thou art not Caesar's friend." (John 19)
38 "Saith unto Jesus, Whence . . . thou" (John 19)
39 Ostrich-like bird, — h — —
41 ". . . ye him, and crucify him." (John 19)
43 "But Jesus gave him . . . answer" (John 19)
44 "I find no . . . in this man." (Luke 23)
45 A New England state (abbr.)
46 "And . . . him unto Pilate" (Luke 23)
48 "Now Barabbas was a . . . ." (John 18)
49 "Of necessity he must release . . . unto them." (Luke 23)
51 Versus (abbr.)
52 Sphere, o— —
53 Agricultural Engineer (abbr.)
54 Certified Shorthand Reporter (abbr.)
55 Feminine name, E— — —
56 Special duty (Mil. abbr.)
57 "Now . . . that feast he released unto them one prisoner." (Mark 15)
58 "Thou couldest have no power at . . . against me, except" (John 19)
59 Exclamation of inquiry (pl.), e— —
60 Plural ending of some nouns

CLEWS DOWN

2 Soon
3 "From thenceforth Pilate . . . to release him" (John 19)
4 Exclamation, a —
5 "Saying, I am . . . of the blood of this just person" (Matt. 27)
7 "See ye to . . . ." (Matt. 27)
8 Nominal horsepower (abbr.)
9 "I have found no cause of . . . in him." (Luke 23)
10 Joker, j— — — — —
12 Telegraphic transfer (abbr.)
13 Isle of Man (Abbr.)
14 "Pilate . . . sentence that it should be as they required." (Luke 23)
18 "He that delivered . . . unto thee hath the greater sin." (John 19)
21 "Who had committed murder . . . the insurrection" (Mark 15)
23 "By our law he ought to . . . ." (John 19)
26 Independence League (abbr.)
29 "Pilate therefore . . . Jesus, and scourged him." (John 19)
30 Roman Emperor
31 "Released . . . unto them" (Mark 15)
33 "What accusation bring ye . . . this man?" (John 18)
34 "He took water, and washed his . . . ." (Matt. 27)
35 "Custom, that I should . . . unto you one at the passover" (John 18)
36 Animosities
40 Central part
41 Shell used to make pearl buttons
42 Hebrew word for deity
44 "Behold, I bring him . . . to you." (John 19)
47 "Why, what . . . hath he done?" (Luke 23)
48 Routine, — — t —
50 Ancestor of Jesus

Deadline: October 13, 1958 **PUZZLE NO. 40**



Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

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Name _____

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Free!

with a correct entry for Puzzle No. 40

Christian Youth and Dating

Compiled by Ernest E. Lott

This booklet is just what the doctor ordered for young people! Mr. Lott has gone to some of the top specialists in the youth field and culled the cream of their writings in order to put some safe, sane, practical advice into the hands of our Christian youth. He has done an excellent job getting truth for youth!

A look at the table of contents gives an idea of what to expect, and the following subjects are revealed: (1) How to Act on a Date, by John I. Paton; (2) Palling With Girls, by Bertrand Williams; (3) How Far Can You Go? by Bertrand Williams; (4) The Need for Victory, by Frank A. Lawes; (5) Prescription for Victory, by Frank A. Lawes; and (6) How are Your Manners? by John I. Paton. Seventy-five pages of good advice with several illustrations.

See that both parents and teenagers read this book!

THE RULES

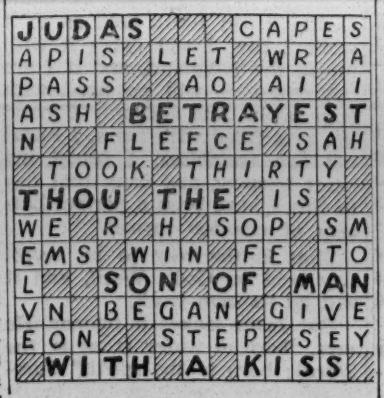
1. Fill in the empty blanks according to the clews given. *Answers must be complete and correct.*

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) *This* coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clew numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *Christian Youth and Dating*, your entry must be postmarked by midnight, October 13, 1958. If your paper arrives after the deadline date, please place the date of arrival on the entry. The answer to Puzzle Number 40 will appear in the October 24 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. *Save these coupons.* They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the *only* record of your entries. It will be *your* responsibility to keep the coupons. In addition, note that coupons may *not* be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only *necessary* items, and *always* include your *complete* address.

Answer to Puzzle No. 37



Salvation and the Story of . . .

(Continued from page 1)

tan, a robber chief, has left them wounded and robbed. Men everywhere are prostrate, fallen in the ditch of death. They are sore from Satan's attacks. There they are robbed of self-respect, of purity, of peace, and finally robbed of Paradise at last.

Oh, cursed, cursed sin;
Enemy of God;
Oh, cursed sin.
Enemy of God;
Mother of woe, and death, and Hell:
Oh, cursed, cursed sin.

Life Without Christ Is Like That Jericho Road, a Barren Wilderness

No dwellers were there with permanent abode. People only passed through. Not only had it no permanency but no peace. It was as hard as the desert floor and far more dry and dangerous. Is that not typical of life without the Lord? We have no permanent place. We are but pilgrims passing through, and apart from Christ there is no peace and no place of rest. We are all pilgrims pushing along just as that man went from Jerusalem to Jericho.

Dark is this wilderness;
Earth hath no resting place;
Jesus alone can bless,
Jesus is mine.

He Was Going Down From Jerusalem To Jericho

How suggestive that is! Jerusalem was the place where God's glory abode. It was called the sacred city. Jericho was known as the place of the curse. We see that fact again and again in the Bible. This man had his back to the holy place and his face toward the city of the curse and rebellion.

Surely that is a bit of human history. When a man rejects grace and refuses Christ, his back is toward God and his face is turned toward Hell. Every lost man is *going down*. It is *up* to Jerusalem, and ever *down* to Jericho. It is *up* to Heaven and it is *down* to Hell. Think it through.

So there he was stripped, sick, bleeding from a score of wounds, and left to die. That is how God and the Bible see each lost one.

Formal Religion Passed Him By

The priest is representative of the Law. The Levite, who labored in the Temple, represents works. Neither can save. The priest and the Levite passed him. One was too busy reciting his prayers, and the other in too much of a hurry to get to the practice of the Temple choir to see the bleeding form or hear the pitiful appeal.

Rigid religion and ritual cannot lift lost and wretched humanity. All the church parades pass the perishing by. There is no saving, lifting, renewing power in all the pathetic performances of proper priestly procedure. Forms are futile and friendless in their attitude to fallen men.

No outward forms can make you clean;
The leprosy lies deep within.

The Good Samaritan Sees and Succors Him

It says that he came near where he was and had compassion on him.

What a picture of the Saviour. He came down where we were.

Out of the ivory palaces
Into a world of woe,
Only His great eternal love
Made my Saviour go.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:7, 8.

He not only came down where we were, but *He comes down where we are.* He comes right where I am and sees me in all my need. He lifts me bruised and bleeding from the ditch of death. He has compassion on me.

He found me bruised and dying,
And poured in oil and wine;
He whispered to assure me,
"I've found thee, thou art mine."
I never heard a sweeter voice,
It made my aching heart rejoice.

He lifts us, heals us, saves us, and He *empowers us.*

He puts us on His own beast. His power becomes my power. He not only saves me but He sustains me along the journey. He *goes with me* just as the Samaritan did with the man in the story. He not only empowers, but He provides. The Samaritan left *provision* for every eventuality during his personal absence. Not only so but he *left a personal promise to return.* Surely every phase of the Gospel is found in the most familiar story of the Good Samaritan.

Reader, has the Saviour found you yet? Are you among the lost or among the found? Right now the Samaritan Saviour comes your way. Battered and broken and bleeding though you may be, call out to Him and He will not pass you by. Let Him save you now. Let Him lift you from your fallen state and send you forth saved and strengthened. He'll walk by your side and give strength for the way.

He will hear you when you call,
He will help you when you fall,
Oh, the best friend to have is JESUS.

—The End—

He Was Blessed By Sword

"Dear Sir:

"Kindly renew my subscription for a three-year period. I am enclosing a check in the amount of $7.00 to cover it.

"Three years ago I was under deep conviction and felt I needed help to bring me forth along the spiritual road. A Christian friend suggested I subscribe to THE SWORD OF THE LORD, which I did, and I can truthfully say I have never been sorry one moment that I did. Your paper has meant more to me than any reading outside of the blessed Book.

"I thank God every day of my life that when I was saved I believed every word of the Bible and that God's Word is forever established in Heaven.

"The wonderful thing to me is that I was saved after forty-five years of total disregard for spiritual things and I had reached the stage where I was drinking heavily, but when in despair I asked the Lord to take away the curse of drink, He did it instantly, taking away the desire for it right that minute, something that I had been trying to do for years. Right then I decided if He could do that for me, I wanted to know more about Him.

"THE SWORD OF THE LORD has helped me to establish myself on the rock Christ Jesus and I have been blessed by having all of my six children who are at home receiving Christ as their personal Saviour. My two older children went away from home before I was saved and didn't get any particular spiritual help, but my wife and I are praying for them and we know that He will answer them in His time.

"What a wonderful Saviour we have, haven't we?

"In Him,"

Theodore S. Dickerson

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Place Money in Nail-Scarred Hands!

(Continued from page 1)

financial basis. And we are asking you to simply pray and ask God whether the work pleases Him, whether this would be a good spiritual investment that would honor His name, and ask Him how much you should give, to His glory. And then, as you wait on God and find what He would have you do, make your gift as if you put the money in the nail-scarred hand of the Lord Jesus Himself!

Possibly your pastor, not knowing of it, will not greet you at the church door with special deference. It will not increase the report the church will hand in at the close of the church year. Your gift will not make an impression that you are such a noble cooperating member. Very likely you will have to wait until you get to Heaven to have the gift very widely recognized. Of course, we will send you a lovely certificate for your own satisfaction, showing our gratitude for your help, and a receipt so that you may deduct your gift from taxable income. But remember, you are to be giving to Jesus Christ Himself, because after prayer you felt His clear leading that He would be pleased to have you give to help get out the Gospel, to help establish this Christian witness, this nonprofit revival weekly.

You will be giving because it seems clear that it is an investment in the lives of over 20,000 preachers, 3,000 foreign missionaries, and countless thousands of others who will be blessed by THE SWORD. You will be having a share in the literally hundreds of conversions to Christ which take place each year through THE SWORD OF THE LORD directly, and thousands of others saved each year indirectly and partially through the influence of THE SWORD. You will get your reward in Heaven. And what you do, you are to do for Jesus' sake.

We are willing for this work to stand or fall as it honors and pleases Jesus Christ and carries on His work. We believe that we have a right to ask for the help of everyone who honestly believes that this kind of work ought to be done for Jesus Christ. Those who pray as they ought will give as they ought. We ask that everyone who gives will have a secret understanding with the Lord Jesus and the gift will be given as being put into the nail-scarred hands of the dear Saviour, and to honor His name and promote His own will and cause.

We Are Trying to Do Our Part

In the Sword offices one worker has already turned in a gift of $100 out of her meager savings. We are having daily prayer about the matter, and we think that salaried workers at the Sword will give over $1,000 to "Investment Evangelism" this month. As is proper, this editor has had a burden about the matter for the last year, and I prayerfully waited on God to find what I could do and ought to do. Saving through the year, I have been able to turn in all but $100 of the $1,000 which I hope and expect to give for this twenty-fourth birthday of THE SWORD OF THE LORD. And what joy I feel that the dear Lord has mercifully helped me! He knows how glad I am to have this part in the work which I believe is dear to Him, and He will help me to get the other $100 needed.

The first $24 gift came from a dear brother at a Lake Louise conference, the last week in August. We hope there will be five hundred who will give $24 each on this twenty-fourth birthday of THE SWORD OF THE LORD (the first issue of THE SWORD came out September 28, 1934). One beloved evangelist sends a check for $100. That is a sacrificial gift, I know. We believe that many ought to match his loving gift to the Lord Jesus Christ.

Some churches could raise $1,000, and some individuals ought to give $1,000. We hope that at least six people will send gifts of $1,000 each, to match the editor's love gift. And altogether, for THE SWORD'S 24th birthday, we are asking God and God's people for $50,000.

What Is It for?

Let us repeat here some important facts. THE SWORD OF THE LORD magazine is incorporated as the Sword of the Lord Foundation, a corporation not for profits, chartered under the laws of Illinois as a Christian organization for getting out the Gospel. All the property of the Sword of the Lord has been signed over to this nonprofit foundation. The editor does not own it; the editor and the Board of Directors cannot take any profit that might be made by THE SWORD OF THE LORD. Actually, the editor takes no salary, gets no income from THE SWORD OF THE LORD. It is truly a nonprofit Christian corporation, like a church, and so recognized by the Federal Government. And gifts to the Sword of the Lord Foundation are deductible from taxable income.

Whatever you give to the Sword of the Lord Foundation, up to 30% of your income for the year, may be deducted from the amount you would pay income tax on. The government properly plans for such Christian enterprises as churches and THE SWORD OF THE LORD to be thus encouraged and supported by God's people, and the givers not to have to pay income tax on the money thus given. So for every gift sent us, a receipt is sent, books are carefully kept. Every penny that comes to THE SWORD OF THE LORD must be used for out-and-out Christian work.

Our subscription rates have always been lower than other magazines with a like amount of high-grade material. We have sold books cheaper than other publishers. We have given tens of thousands of dollars in free literature around the world. I think we have spent some $40,000 in Japan alone. We gave some $56,000 worth of books to ministerial students two years ago. Thousands of missionaries and national ministers who read English in many foreign countries receive THE SWORD OF THE LORD through a Ministers and Missionary Subscription Fund. Naturally there can be no profit in all this missionary work. In fact, THE SWORD OF THE LORD has much of the time given away more than it had to give. We have not been able to lay by the capital which we need for carrying on this work. God's people have helped us to pay out buildings and the property, and that is good. But the work is largely carried on by long-term loans which ought to be repaid so we can stop interest payments and put THE SWORD OF THE LORD permanently on a sound financial basis.

On this matter we ask only what good Christian schools, foreign mission societies, and other Christian enterprises which are run solely for the purpose of getting out the Gospel have a right to ask. We ask the support of those who believe that what we are doing honors God, and the support of those who are inspired and blessed by the constant efforts of THE SWORD OF THE LORD to stir revival fires, to teach the Word of God, to inspire Christians to holy living, and to win souls.

We do not believe that there is another Christian enterprise in America which is run more sacrificially, more unselfishly, without any thought of personal gain, than is THE SWORD OF THE LORD. The most careful investigation is invited. We doubt if any Christian work is as fruitful for money given. This work is worthy of the support of God's people who are out-and-out for Christ and the Bible, for the historic Christian faith, and for the spread of the Gospel. If you agree with the statement of faith which is plainly printed on the front page of every issue of THE SWORD OF THE LORD, and agree with our emphasis on soul winning and revival and defense of the faith, then this work asks for your prayers and for your giving to match your prayers.

Our Birthday September 28, But Our Needs Continue

In the nature of the case, it takes more information and inspiration than one week's SWORD OF THE LORD can furnish to raise the money which is needed. So, although September 28 is actually the twenty-fourth birthday of THE SWORD OF THE LORD, we ask our friends to carefully save and plan, and send your gift as soon as you can this month. We continue the birthday celebration on into October, so thousands of others can have a part in it.

The other day I missed the birthday of a lovely friend. So I sent a card anyway, although it was a day late, expressing my love and my congratulations and good wishes. We believe the card was just as welcome. It still represented my love and reminded the recipient of a grateful friend. So, even if your gift comes after September 28, we will welcome it. Let's make October the greatest month in the history of THE SWORD OF THE LORD, because thousands of friends express themselves.

Every gift will be gratefully received. Those who can only send $1 or $5, and send it in Jesus' name, will be helping us and honoring Jesus Christ. A receipt will be sent for every gift of $1 or more. Those who send $24 or more will receive a lovely 8 x 10 inch engraved certificate, in beautiful brown and orange, with their name carefully lettered in, and the amount of their gift. That lovely certificate is fit for framing, or for keeping as a happy reminder of our gratitude.

If at this time you cannot send a gift, will you write us a letter and tell us you are praying for us earnestly and daily? If you cannot send money, at least you can bid us Godspeed. And those who can will send whatever gift to "Investment Evangelism" they find to be the will of God after prayerful leading from Him.

Some would rather send a gift each week for a period, or a gift each month for the rest of the year. But pray about it and do what God lays on your heart. But all of us will need to give an account to the Lord Jesus for the way we support His work, and we should earnestly try to please Him. Will you first, with bowed head, place yourself and what you have all in the nail-scarred hands of the Saviour, and ask His guidance as to what you should do? And then will you mail the gift which He puts on your heart as if you were placing it in the dear hands which were wounded for you and for me?

We do not want any Christian to do anything but what God wants him to do. But we beg you to find out from Him what will please Him and then do it.

Address your letter to the Sword of the Lord Foundation, Box 420, Wheaton, Illinois.

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Noteworthy NEWS Notes

Record Enrollment at Grace Bible Institute

Dr. Joseph W. Schmidt, president of Grace Bible Institute, Omaha, Nebraska, announced that new student registration reached 139 on September 5. This marks an all-time high in the history of the school. The total enrollment indicates a 20 per cent increase over that of a year ago.

The fifty-three room Cornish Apartments were purchased on September 5, to provide more room for the increased enrollment.

Buffalo Bible Institute Begins Twenty-first Year

The Buffalo Bible Institute of Buffalo, New York, began its 21st year on its new 35-acre campus with the two new buildings filled to capacity. An enrollment of 109 (the largest in the history of the school) has students registered from nine states, England, Holland, Republic of Panama, and Indonesia. President Everett S. Graffam announced two more foreign students are on the way, one from British West Indies and the other from India. The faculty has been strengthened by the addition of several new members. They are: Dr. Edward Simpson, Dean; Dr. Frances Simpson, Christian Education; Rev. Oswald Morley, Dean of Students; Mr. Duane Benjamin, Chairman of the Sacred Music Department.

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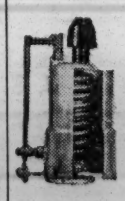
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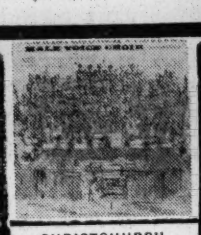

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CHARLES TURNER,
Tenor
Ralph Carmichael, Orchestra
LP—CT-1261 $3.98
How Great Thou Art; He Careth For You; Christ is the Rock; Sweet Hour of Prayer; Only One Life; Onward, Christian Soldiers; Somebody Bigger Than You and I; Beside the Still Waters; Do You Care; The First Thing I Do Every Morning; Whispering Hope; He Did It All for Me.

RUDY ATWOOD,
Piano Solos
LP—RA-1201 $3.98
How Great Thou Art; Living for Jesus; Beyond the Sunset; My Heavenly Father Watches Over Me; Ivory Palaces; No One Ever Cared for Me Like Jesus; O Worship the King; My Saviour First of All; What a Friend; Saved by Grace; Onward Christian Soldiers; Stand Up, Stand Up for Jesus; Give of Your Best to the Master; Songs of Praises.

HAVEN OF REST QUARTET And Lorin Whitney
LP—HR—1219 $3.98
O For A Thousand Tongues; When You Know Jesus Too; Some Day He'll Make It Plain; Room at the Cross for You; Leaning on the Everlasting Arms; On the Cross of Calvary; 'Tis Jesus; I Hear Thy Welcoma Voice: When the Shadows Flee Away; Whisper a Prayer; There is A Fountain; America the Beautiful.

OLD FASHIONED REVIVAL HOUR QUARTET and Rudy Atwood
LP—OF-1271 $3.98
I'd Rather Have Jesus; I'll Never Walk Alone; Beside the Still Waters; The First Thing I Do; This is Like Heaven to Me; Does Jesus Care; Beyond the Sunset; God Will Take Care of You; This World is Not My Home; By and By; A Shelter in the Time of Storm; Throw Out the Life Line.

EARLE ANDERSON
Baritone
LP—EA—4071 $3.98
I'd Rather Have Jesus; The Holy City; Sweet Little Jesus Boy; What A Friend; Just for Today; Overshadowed; The Rose of Sharon; What Shall I Give Thee, Master; The Unveiled Christ; Tell Me the Story of Jesus.

JOHN GUSTAFSON
Tenor
Ralph Carmichael Orchestra
LP—JG-1247 $3.98
It Took a Miracle; The Old Rugged Cross; He's Got the Whole World in His Hand; Overshadowed; This I Know; The Ninety and Nine; I Am Bound for the Promised Land; Amazing Grace; Whiter Than Snow; I Must Tell Jesus; Is Your All on the Altar; 'Tis So Sweet to Trust in Jesus.

1295
RALPH CARMICHAEL,
Orchestra
Near to the Heart of God; Fairest Lord Jesus; Be Still, My Soul; My Jesus, As Thou Wilt; Pilgrim's Song of Hope; Beneath the Cross of Jesus; Saviour, Like A Shepherd Lead Us; Sweet Peace, the Gift of God's Love; The End of the Road; Take the Name of Jesus With You.

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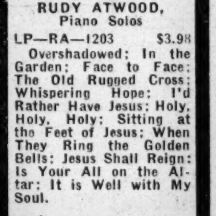
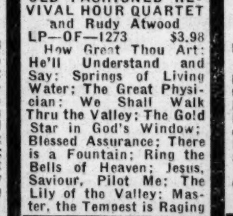
CHARLES TURNER,
Tenor
Ralph Carmichael, Orchestra
LP—CT-1263 $3.98
My God and I; It Took a Miracle; The Garden of My Heart; Jesus, Lover of My Soul; His Eye is on the Sparrow; An Evening Prayer; Nothing Between; Even Me; Holy, Holy is What the Angels Sing; If You Know the Lord.



RUDY ATWOOD,
Piano Solos
LP—RA—1203 $3.98
Overshadowed; In the Garden; Face to Face; The Old Rugged Cross; Whispering Hope; I'd Rather Have Jesus; Holy, Holy, Holy; Sitting at the Feet of Jesus; When They Ring the Golden Bells; Jesus Shall Reign; Is Your All on the Altar; It is Well with My Soul.

HAVEN OF REST QUARTET and Lorin Whitney
LP—HR-1221 $3.98
Nearer, My God, to Thee; Rock of Ages; Wonderful Peace; Blessed Redeemer; Lord, I'm Coming Home; Great Is Thy Faithfulness; God Will Take Care of You; Will There Be Any Stars; O Love That Wilt Not Let Me Go; Lead Kindly Light; We're Marching to Zion.



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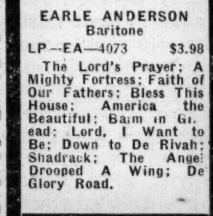

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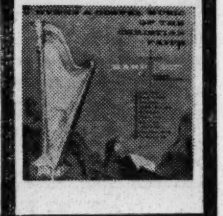

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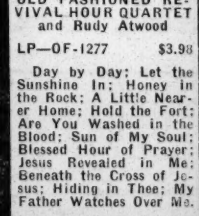
THE MEREDITHS
Vocal Duets
LP—DM-4051 $3.98
It Took a Miracle; I Know Who Holds Tomorrow; I Will Pilot Thee; He Giveth More Grace; Let Me Lose Myself and Find It, Lord, in Thee; Jesus is Mighty; His Hand in Mine; How Great Thou Art; He Hideth My Soul; I'd Rather Have Jesus; Grazing; God Leads Us Along.

1207
RUDY ATWOOD,
Piano Solos
Wonderful Peace; Near to the Heart of God; No Longer Lonely; My Jesus, I love Thee; Wonderful Words of Life; Lead On, O King Eternal; Open My Eyes; Tell Me the Old, Old Story; When I Survey the Wondrous Cross; Shall We Gather at the River; The Last Mile of the Way; O Beulah Land; I Would Be Like Jesus; Jesus is All the World to Me.

HAVEN OF REST QUARTET and Lorin Whitney
LP—HR-1225 $3.98
Sweeter as the Years Go By; I Know Whom I Have Believed; A Glorious Church; In the Shadow of His Wings; Come and Dine; Oh, I Want to See Him; In My Heart There Rings a Melody; More Love to Thee; Deeper, Deeper; Love Found a Way; A New Name in Glory; Are You Washed in the Blood.



OLD FASHIONED REVIVAL HOUR QUARTET and Rudy Atwood
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Day by Day; Let the Sunshine In; Honey in the Rock; A Little Nearer Home; Hold the Fort; Are You Washed in the Blood; Sun of My Soul; Blessed Hour of Prayer; Jesus Revealed in Me; Beneath the Cross of Jesus; Hiding in Thee; My Father Watches Over Me.

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5011
JOHN WEBB, Bass
With Rudy Atwood and Les Barnett
Just the Same; Then Jesus Came; Lead Me Gently Home; Great is Thy Faithfulness; Amazing Grace; Come Ye Disconsolate; Down Deep in the Sea; Lead Me to Calvary; Holy, Holy is What the Angels Sing; God Leads His Dear Children Along; No One Ever Cared for Me Like Jesus; Rocked in the Cradle of the Deep.

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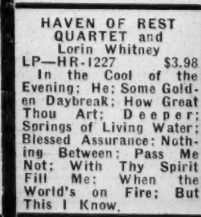
5041
STEPHEN KEMALYAN,
Baritone
with Rudy Atwood and Les Barnett
The Lord's Prayer; My Jesus, As Thou Wilt; One Day; I Need Thee Every Hour; Make Me A Blessing; Revive Us Again; I Am Not Alone; The Beautiful Garden of Prayer; I Asked the Lord; Redeemed; Open My Eyes; I Saw A Man.



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LP—HR-1227 $3.98
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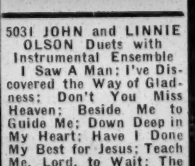
7001
VIRGIL WARENS
Marimba-Xylophone with Rudy Atwood and Les Barnett
Wonderful Grace of Jesus; Sitting at the Feet of Jesus; Precious Hiding Place; Hiding in Thee; Onward Christian Soldiers; Win Them for Him; Ivory Palaces; The Cloud and Fire; The Fight is On; Master, the Tempest is Raging.



RAY ROBLES, Baritone and Lorin Whitney
RR—LP-4061 $3.98
How Great Thou Art; I'd Rather Have Jesus; It Is No Secret; It's Real; On the Right Side of the Hill; Face to Face; I Will Pilot Thee; Only Believe; Where the Healing Waters Flow; He Lifted Me.

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Baritone
Sung in Spanish
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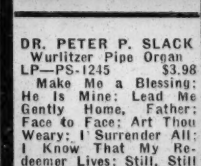

7021
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